

THE STUDENTS OF ASIA

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"THE NEW ERA IN ASIA," "INDIA AWAKENING," ETC.

WITH FOREWORD
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EDITOR'S PREFACE

THIS volume is the second from Mr. Sherwood Eddy's pen that the United Council for Missionary Education has had the privilege of presenting to the reading public in Great Britain. The reception given to *The New Era in Asia* shows that the author has a story to tell which appeals very strongly to all who are in any sense citizens of the world. Dealing once again with the problem of modern Asia as it is concentrated in the educated young manhood and womanhood of India, China and Japan, he adduces fresh facts and narrates more recent experiences that constitute both a challenge and an inspiration.

Though the Editor was given full permission to make any changes, excisions or additions which would render the book particularly suitable for general reading in this country, an edition having been already published in America for the use of study circles, he felt very little modi-

fication to be necessary. When war broke out in Europe it seemed as though the work of British missionary societies, especially in Asia, might be seriously hindered, if not quite crippled for a time. The events of the past year in the history of British missions have proved an utter defeat of all such fears. Apart from an increase in income sufficient to create a record for the last quarter of a century, there has come to the whole Church, as it prayed over the task of its Expeditionary Force, an access of vision and power beyond anything that it has known since the great days when the Societies were founded, just over a century ago, at a time of similar international turmoil. It is therefore a very fitting time at which to put before our people such a book as this.

As a nation we are being brought into closer contact than ever with India, as she has given unsparingly of her finest manhood on the fields of Europe in a cause which she felt to be that of freedom and truth. We are in active alliance with Japan, an island people like ourselves. China is looking on, and wondering what is the true line of progress for a civilized nation. It is well that we should understand the outlook,

the aspirations and the difficulties of those who will be the India, the China, the Japan of to-morrow. More vital still is it that the men now in our fighting forces or on national service at home, the women who are finding new vocations and tasks, should think of the men and women of their own generation in Asia with whom they must needs share the great service of making a new world when the war is over.

A special appropriateness attaches to the issuing of this book at the present moment, since Mr. Eddy is to visit this country on an evangelistic mission under the auspices of the Y.M.C.A. at about the time when the volume will appear. It is as a secretary of the Association that his magnificent service in the East has been rendered, and it is by a happy coincidence that the Editor, who prepared *The New Era in Asia* as editorial secretary to the U.C.M.E., and has the same privilege in the case of the present book, is lent to the Y.M.C.A. for the period of the war as editorial secretary to the Association. He has therefore additional grounds upon which to bespeak the co-operation of Y.M.C.A. men in making the book known.

The United Council is glad to have this

opportunity of joint publication with the Religious Tract Society, and the Editor wishes to acknowledge most cordially the courtesy that he has received at the hands of the Rev. A. R. Buckland, M.A., and Mr. James Bowden in various matters.

BASIL A. YEAXLEE.

Y.M.C.A. HEADQUARTERS,
LONDON, *July* 1916.

FOREWORD

INDIA is stirring from her sleep of ages. For centuries Ignorance has drugged her senses and numbed her comely limbs. To-day her best friends bestir themselves to expel the heavy fumes of ignorance and let in the pure sweet light of knowledge and wisdom. Foremost in this task are missionaries of the Anglo-Saxon race, Christian men and women who are bearing to the farthest and darkest corners of the Eastern world the torch of civilization and progress, spreading the truths of Christian hope and Christian faith, and giving by their lives a daily example of Christian love. In the mission-field of India Americans and English are working side by side. In the densely crowded cities of the East, away out in the fever-stricken jungles, amid the sweltering villages of the plains, men and women of our race are moving to their work, while around them are rising churches, semin-

aries, hospitals and schools—visible tokens of a Western civilization and a higher life.

Foremost in this devoted army is the writer of the following pages, and I am honoured indeed to have the chance of testifying to the splendid efforts which he and his comrades are putting forth to drive back the encroachments of ignorance and poverty and sin from an Eastern land.

I may speak, moreover, as one who for several years in India had peculiar opportunities of gauging the strength of the forces which are at work in that great sub-continent, and I have no hesitation in saying that among all the influences by which the social and political life in India is now being stirred to its profoundest depths, that of the missionaries is *wholly* for good. For many a year centrifugal forces have been at work to break through the fetters of caste and creed and custom, by which Asiatic society of every grade has for centuries been manacled. The reader of Mr. Eddy's volume will trace with absorbing interest the growth of this movement, and will realize how wonderful is the opportunity which here presents itself to weave into the fabric of Indian national life a strand of social and physical stability which is

sadly lacking to-day, and is in striking contrast to the brilliant display of intellectual force of which Indian students have shown themselves to be very capable.

I cannot speak from personal experience of educational work in China and Japan, regarding which Mr. Eddy writes with evident familiarity and great literary charm, but I know how greatly all those who have at heart the "betterment of India"—Government and missionaries alike—concern themselves with the educational problem. The record of missionary achievement in this direction is indeed marvellous, but Mr. Eddy reveals to us how much has still to be done. It is impossible to lay down the closing chapter of his book without a sense almost of despair at the pitiful tale of suffering and poverty and wrong under which Eastern humanity groans to-day. But, thank God! there is another side to the picture, and the work of rescue and salvation goes on from strength to strength. Beneath Christ's banner His missionary army is pressing forward with force irresistible, and trench after trench is being won. But in this army, as in any other, victory depends on the support and reserves. And all of us who read

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this story of *The Students of Asia*—men and women alike—will hear a voice calling from every page for “Recruits,” and always “More Recruits !” Let us see to it that we answer to the call !

ARTHUR LAWLEY.

LONDON, *July 1*, 1916.

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CHAPTER I

THE AWAKENING OF A CONTINENT

Intellectual awakening of Asia—Effects in commerce, politics and social life—Students and the evangelistic tours of Dr. Mott and Mr. Eddy—Contrast between Oriental and Occidental characteristics : communism and individualism, conservatism and progressiveness, pantheism and polytheism and monotheism, fatalism and optimism—Effects of Christian beliefs -- and of non-Christian—Comparison of Japan, China and India with respect to national characteristics of each—Power and influence of students in national life—Part they have played in awakening of the East—Claim of Eastern students upon Western.

WE are witnessing to-day the awakening of Asia. A vast continent is struggling out of the darkness of ignorance and superstition into the light of knowledge ; out of primitive agriculture and poverty into modern industry and commerce ; out of political autocracy into modern democracy ; out of the old world order into the new. What Lord Morley said of India is true of Asia as a whole : “ We are watching a great and stupendous process, the reconstruction of a society described as a parallel to Europe in the fifth century, and we have now, as it were,

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before us in that vast congeries of people we call India a long, slow march in uneven stages through all the centuries from the fifth to the twentieth. Stupendous indeed, and to guide that transition with sympathy, political wisdom and courage, with a sense of humanity, duty and national honour, may well be called a glorious mission."

This vast movement extends not only throughout a nation, but throughout a continent. Each of the leading nations in Asia has had its ancient classical education for the favoured few, but this has neither leavened nor lifted the life of the masses. On the mainland of Asia not one man in ten and not one woman in a hundred can read and write. The new education is bringing a new uplift to the nations, and is beginning to affect not only the intellectual but also the physical, economic, political, social, moral and religious life.

The countries of Asia are to-day in a plastic and formative stage. Ancient social systems and religious sanctions are being changed or destroyed, while the new foundations for life are not yet adequately established. Asia is facing a supreme crisis. The influences to which she now responds will largely determine not simply her own future history as a continent, but, indirectly, the future history of the whole world.

As students in the West we are vitally concerned with this awakening of half our world. Whether we will or not, the East is upon us. For good or for evil, Asia is at the door. We need to know our world and to grasp the great unsolved problems of racial and national relationships which must sooner or later issue in peace or war, in human uplift or destruction. It is to us a matter of deep concern whether that awakening is to prove a godless rising of Hun or Tartar hordes, armed with modern engines of destruction of our own making, or whether it will be the advent of a vast and grateful brotherhood of good will, joining with us for the uplift of humanity. It is for us in part to determine whether this awakening of the East shall be material or spiritual. We must help to solve the problem which we have done so much to create, and for the solution of which we hold the key.

I

We are witnessing in Asia to-day a repetition of the Revival of Learning which awakened Europe in the sixteenth century, but in many respects this is a greater revival. It is slowly but surely permeating and transforming all other departments of life in the East. A general

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survey of the educational conditions in Japan, China and India will show the rapid growth, the intensity and significance of this revival. As Christian students in the West we can make an effective contribution to this great Oriental awakening, and pass on to our brothers of the East those fundamental principles of life to which we owe our own highest civilization.

Within our own life-time Japan has passed out of medieval feudalism, has entered the modern world, and has become a nation of readers. With seven thousand students in her four universities, and over seven million pupils of all grades, Japan now claims that ninety-eight per cent of all children of school-going age in the country are taking the minimum course of six years at school.

This introduction of Western education has been gradually leavening the life of the nation. In the commercial sphere Japan's trade has multiplied sevenfold in the last two decades.¹ The nation has passed from a simple agricultural stage of life to an industrial and commercial one. Politically, the spread of education has produced the growth of an intellectual middle class and the steady advance of constitutional government. Under the leadership of Count Okuma, who is prominent in the Progressive

¹ See *The Japan Year Book*, 1908-9, p. 433.

Party, the Japanese ministry has been made practically responsible to the Diet, and it must henceforth stand or fall by popular support. Count Okuma well said of Japan in the recent elections: "We are at the dawn of a new era." Socially, the spread of education is greatly affecting the structure of the home and of society. A new individualism is undermining the Oriental social solidarity of the past. Morally and religiously, also, the life of the nation is being deeply affected, as we shall see in the following chapters.

China already claims about a million and a half pupils in its modern educational system. A single edict swept away the classical system of the past, which had remained practically unchanged for two thousand years, and adopted in principle a modern and Occidental system of education. Professor E. A. Ross, after a journey through China, thus describes his impression of the new educational system. "There was to be a primary school in every village, a grammar school in each of the walled towns from which a *hsien* or district is governed, a 'middle school' in every prefecture, and for the province a college and a normal school. . . . Enthusiasm for the new education spread like wildfire. The examination cells were razed, and on their site rose college halls. Schools were set up in

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temples, and to-day, under lofty pillared roofs, you find little fellows reciting before the grim god of war or the benign Kwanyin, goddess of mercy. Old schoolmasters threw themselves into 'short courses' in order to find a footing in the new system. . . . Nowadays world-processes are telescoped, and history is made at aviation speed. The exciting part of the transformation of China will take place in our time. In forty years there will be telephones and moving-picture shows and appendicitis and sanitation and baseball nines and bachelor maids in every one of the thirteen hundred districts of the empire. The renaissance of a quarter of the human family is occurring before our eyes, and we have only to sit in the parquet and watch the stage." ¹

As in Japan and the West, this modern educational system will silently revolutionize the life of China. Already there is the beginning of a new commercial era. The trade of China multiplied sixfold during the last half of the nineteenth century, and has doubled during the first twelve years of the twentieth century. Politically, a new spirit of liberty, a new patriotism and national consciousness, and a desire for constitutional government have come to birth in the minds of modern students, whether

¹ *The Changing Chinese*, E. A. Ross, pp. 318, 321, 344, 345.

educated abroad or in China, and have resulted in the proclamation of the Republic. In matters social, moral and religious, China will be steadily influenced by the new system of education. Religious liberty has been granted to all, and a new spirit is evident throughout the new Republic.

In British India, notwithstanding colossal obstacles, and despite the conservatism of caste and the lethargy of the masses, the Government has brought nearly seven million of children within its efficient school system. Already approximately one boy in three and one girl in ten, or one child in every six of those of school-going age, are at school.

India, like Japan and China, is being deeply affected by the new system of education. Although the economic change is not yet as apparent as in Japan, India's trade has multiplied fivefold during the last half-century. In the political sphere there is a marked growth in national consciousness and in the power of self-government. The enlarged councils created by Lord Morley really constitute the beginnings of small parliaments, and India will gradually be prepared to take her place as an honoured and self-governing member of the British Empire. Socially, the caste system is being slowly undermined, and a structural change is taking place

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in Indian society. We shall also find in our study of India that, whereas the Government secular education is undermining many of the existing social and religious institutions and customs of India, the results of Christian education are found in the spread of new moral and religious ideals.

Thus it is evident that education on modern lines has begun in earnest throughout the length and breadth of Asia. It is indeed a "stupendous process."

It is not only an intellectual movement, manifested in a revival of learning, but it is also affecting the industrial, commercial, political, social, moral and religious life of the people. Great as the economic and educational changes have been in the East, greater still is the change in attitude on the part of the leaders toward Christianity. The recent evangelistic campaigns in Asia have furnished an evidence and illustration of this change of attitude.

As the writer crossed Asia in 1913 with Dr. John R. Mott, he was deeply impressed by the remarkable honesty and open-mindedness of Oriental students. The student audiences in Japan averaged about 800 a night; they were approximately 1000 a night during the months spent in India, and over 2000 a night as we crossed China. On more than a hundred occa-

sions when decisions were called for asking men as inquirers to enter Bible classes, or non-Christian students in mission colleges to make the final decision for Christ, there was immediate response. The total attendance at these special evangelistic meetings in China during that year was 78,230, while over 7000 students and leaders enrolled as inquirers, promising to study the four gospels. Even more significant was the evidence of the change of attitude a year later, when the total attendance was more than doubled. During the writer's recent journey through China, in 1914-15, the total attendance was over 200,000, while the number of inquirers was more than double that of the year before.

The complete change of attitude in the East may be illustrated by the case of a single city in Asia—Peking, the ancient capital of conservative China. It is true that contrasts almost as striking might be noted in Tokyo, Manila, Calcutta or Constantinople. Peking, however, has been probably the most conservative centre in all Asia.

We entered the city "in weakness, and in fear, and in much trembling." "A great door and effectual" was opened to us, and "there were many adversaries." We gave ourselves to prayer, and God answered in a marvellous manner. The changed attitude of China's lead-

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ing officials was shown in their co-operation. President Yuan Shih-kai received us and expressed deep interest in the meetings. The Vice-President of the Republic, General Li Yuan-Hung, gave us a special luncheon, and requested us to address his family and guests. We presented Christianity as the hope of China.

This sympathetic and cordial co-operation of officials and students was in striking contrast to their attitude to the Gospel during the bloody persecution of 1900. The Ministry of the Interior, at its own suggestion, granted us a site within the Forbidden City itself for a pavilion in which to hold the evangelistic meetings. This pavilion was just in front of the Imperial Palace, where to-day resides the little boy Emperor who abdicated the Manchu throne, and where the Dowager-Empress ruled with an iron hand, guiding the Boxer uprising, it was said, to its terrible conclusion. It is the first time in history that Christian meetings have been allowed within this sacred precinct. The pavilion for the meetings was placed next to the sacred altar, where the Emperor annually worshipped the "Spirits of the Land." It seemed strangely significant that near the spot where the Emperor had prayed to an "unknown God" for fruitful harvests for his people we should have the priceless privilege of proclaiming God as Father

and Jesus Christ as Saviour, at the beginning of this great spiritual harvest among the students and leaders of China. While the Ministry of the Interior gave us the site, the Ministry of War granted two hundred tents from the army to make the pavilion rain-proof. The Minister of Education granted a half-holiday to all the Government students in Peking, to enable them to attend the opening meeting. The Minister of Foreign Affairs sent his representative to the meeting.

On the opening day four thousand students crowded the hall and listened with earnest attention. After some hard hitting on moral issues, however, the audience on the second day was reduced to rather fewer than three thousand, as we spoke on the sins which are undermining China's individual and national life. On the third night we spoke for over an hour on Jesus Christ, the only hope of China. Over a thousand Confucian students (from more than a score of colleges in the city) signed cards as inquirers, promising to join Bible classes, and a larger number than this actually entered Bible classes in Peking. A meeting held in another part of the city was attended by seventeen hundred of the gentry and business men, and the Board of Trade asked for three hundred reserved seats at this meeting. Many of these men also indicated

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their desire to join Bible classes. Although twenty thousand men had attended Professor Robertson's science lectures the week before, hundreds of these men were refused tickets for the evangelistic meetings, since only a picked audience of students and officials was admitted. Last year, with far less preparation, five hundred non-Christians were enrolled in Bible classes, and more than a hundred and fifty of these were received into membership by the churches.

Even more notable was the response of the officials and leaders. At one meeting, held for men who were deemed near the point of decision for the Christian life, we recognized one former governor, two generals, a legal adviser to the President, the director of China's national bank, prominent officials, and a young non-Christian philanthropist who this year has given £1200 to Christian work, is providing free education for several hundred students, and is distributing the Bible to hundreds in the capital. In this small group there were three men of prominent official position who had all been baptized and had become earnest Christian workers during the year.

In addition to the fourteen thousand who attended the evangelistic meetings in Peking, the message was conveyed to thousands of readers by the twelve Chinese newspapers of

the city which published the reports of the lectures, and many of these papers continued a series of articles on Christianity. Over a hundred newspapers in China co-operated in this Christian campaign.

Nearly two hundred Chinese Christian young men were trained in normal courses to lead the Bible classes, in order to conserve the results of these meetings. At preaching places in twelve parts of the city special Sunday evening meetings were arranged for these inquirers with the aim of relating them to the churches, and all the Christian forces of the city were united in support of these meetings, held under the auspices of all the churches. A strong organization, backed by importunate prayer, was enlisted for the purpose of following up these inquirers.

The response in other cities in China was similar to that in the capital. The change of attitude in China, while more dramatic and colossal than in other countries, is typical of the change that is slowly but surely affecting the whole continent. Asia is indeed awakening.

The meetings in this one typical city are referred to as evidence of the radical change of attitude toward Christianity in the East to-day. It should not be supposed for a moment that they represented the work of any one man or organization, or that they were accidental or

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isolated occurrences. A long century of missionary seed-sowing lay behind them. Without that they would not have been possible. They represented also the indispensable co-operation of practically all the missionaries and Chinese Christians in the cities where the meetings were held. The meetings were conducted for and by the churches in China. The pioneers had carried far and wide the first proclamation of the Gospel. Educational missions, by the training of Chinese Christian leaders and the dissemination of Christian truth among the educated classes, had helped to create a new attitude to Christianity. Medical missions, by their wide ministry of healing, had broken down prejudice, opened many hearts, and demonstrated the loving purpose of the Gospel. Evangelistic missions, by long and faithful work, had prepared a Christian nucleus, raised up a native Church, and furnished the pastors and laymen, the workers and Bible-class teachers without whom the inquirers could not have been taught or gathered into the churches. At last the ripened fields are white for harvest. The vast continent of Asia is indeed awakening, and such a movement not only challenges our attention and investigation, but presents to us as students an opportunity and a call to relate ourselves helpfully in some way to this great human need.

II

As we view broadly the civilizations of the Orient and Occident respectively, certain general contrasts, important for our understanding of student life in Asia, force themselves upon us. Without thought we are likely to assume with characteristic provincialism that the present attainments of the West are due to intrinsic race superiority or to our own merits. We shall find, however, that they are the result of certain underlying principles or conceptions of life which we did not originate or create, but which our ancestors received from without, in fact, from that very East, which the superficial student of the West now, perchance, complacently and patronizingly pities.

Our similarities are far greater than our differences, and the present variations are not those of essential and permanent race superiority or inferiority, but merely the result of prior privilege and the developments brought by time. Racial characteristics are primarily sociological, not biological; they are due to differences of environment, not to intrinsic racial qualities.

Dr. Nitobe describes the outstanding differences between the East and West as follows :

“It is said that the genius of the East is *spiritual, mystical, psychical*, and that of the

West is materialistic, actual, physical ; it is said that the forte as well as the fault of the East is religion and sentiment, and that of the West, science and reason ; it is said that the East delights in generalization and universal concepts, and the West in particulars and special knowledge ; that the one leans to philosophy and ideas, and the other to practice and facts ; that Oriental logic is deductive and negative, and Occidental logic inductive and positive. It is also said that in political and social life, solidarity and socialism characterize the East, and individualism and liberty, the West ; it is said again that the Asiatic mind is impersonal and rejects the world, whereas the European mind is personal and accepts the world. The strength of Europe lies in the mastery of man over nature, and the weakness of Asia in the mastery of nature over man. . . . In the East man lives for the sake of life ; in the West man lives for the means of living.”¹

There is much that is true and suggestive in Dr. Nitobe's broad generalization. Before proceeding to draw another line of contrasts it should be clearly understood at the outset that any present advantage which may be possessed by the Occident is due to a more favourable environment, and that the main impulse to the

¹ *The Japanese Nation*, Dr. Inazo Nitobe, p. 11.

improvement of our environment came to us with Christianity from the East itself. We should also frankly recognize that we are all more or less provincial. Each man, as Voltaire observed long ago, views the world from the top of his own church steeple. He cannot get rid of the personal equation. We all look through the coloured spectacles of our time and place, and we of the West in particular seem to have our spectacles very highly coloured by self-satisfaction. Orient and Occident each reveal a tendency to discount the other. The cultured Orient would once have despised the rude Teuton and Anglo-Saxon tribes, with their human sacrifices and their barbarous life. The scholars of China were civilized and clothed in silks when our ancestors in the West were little more than painted savages. At that early stage the Chinese had developed knowledge in science and the arts, in the fashioning of bronze and porcelain, in architecture and the art of writing, in astronomy and mathematics. A thousand years in advance of Europe in their civilization, they had discovered before us the principles of the compass, of printing from movable blocks, and other so-called "modern" inventions. The Indian philosophers of that day had produced the high thought of the *Upanishads*, and were working upon many of the deep problems of

religion and of human life. The people of both these countries would have counted our ancestors hopelessly inferior, just as prejudiced men of the West look down to-day upon less-favoured Orientals. Though our ancestors were far behind in attainments and advantages, we recognize to-day that they were even then essentially equal in capacity to the more advanced scholars of the East. But as a corollary we must also recognize that the people of the East are now as truly equal to us, whatever may be our present advantage or attainment.

Nor is the advantage, even to-day, wholly with the West. In such matters as innate courtesy and politeness, for instance, the writer is convinced, after long experience in Asia, that the often crude and callow students of the West are distinctly inferior in these respects to the blue-blood of China, Japan or India. However inferior he may be in any respect, the Westerner is usually too blind or too proud to acknowledge it.

It should be remembered, in contrasting the East and West, that there are broad exceptions to any general rule. There is much in Western civilization, painfully evident, for instance, in some of the atrocities that mark the present war in Europe, and in social conditions in the West, which belies and is in direct contradiction to the basal ideas of Christianity. On the other

hand, the ideals of life which we of the West have received have already begun to permeate the students and leaders of the Orient. Japan as a whole, for instance, affords in many respects an exception to the characteristics which we have ascribed to the Orient. Her whole life is in a state of transition from the Oriental to the Occidental characteristics. Broadly speaking, her public life is Occidental, while her private life is Oriental. The official in his office and the student in the college live during the day in the Occident; at night each returns to his home, which is still in the Orient. The criminal code of Japan is based on European models of individual responsibility, while the civil code is still based on the old family system of the Orient. It is such an infusion as this of new ideals and standards that creates the present unrest and the intellectual conflict observable among the students and leaders throughout the whole of Asia.

The basic difference in social status between the East and West is that between the communistic life of the Orient and the individualistic life of the Occident. Japan, for instance, is a national unit, one large, living family, with the Emperor as its head and father, united in one unbroken circle with its unseen dead. The individual has no rights apart from this com-

munity. China is a great democratic conglomeration of families and clans loosely held together in a racial and political unity. The social unit, however, as in Japan, is not the individual but the family. India, again, divided by race, language and religion, is a great confederation of two thousand different castes, completely separated into social compartments and bound together only by a foreign political control. But here again the individual is the slave of the community. In each of these countries personality is not yet fully developed; the individual has not yet been differentiated, and has not yet come to his birthright.

It follows naturally from this communistic and primitive social basis that government has been prevailingly patriarchal, autocratic and bound by custom. The ruler of the old state was the father of his people, holding the power of life and death. In the advanced nations of the Occident there has been the sturdy growth of patriotism, democracy and freedom, with their far-reaching results.

If we contrast the East and West in their present mental characteristics we find that the Orient is conservative, imitative, relatively passive, and traditional in its habit of thought, while the Occident is more progressive, inventive,

active and radical. The ancient Orient was centred in the past, while the centre of gravity of the Occident lies, as Mr. Benjamin Kidd points out, in the future, in evolutionary progress, in continual development. Throughout the Orient the golden age has ever been in the past, its life has been conserved by ancestor worship, it has been ruled by the dead rather than by the living, and a heavy penalty has been fixed upon individual variation, initiative and invention.

If we pass from the contrast between East and West in their social structure and mental characteristics to the difference in religious attitude, we find that in the East the educated classes are pantheistic in their tendency of thought, and the uneducated masses are polytheistic in belief and practice, while in the West all are monotheistic. The East has also a tendency to a fatalistic and often pessimistic view of the world; the West, a prevailingly optimistic one. The Oriental systems of religion tend to be repressive of emotion, of independent thought, and of individuality, where the Occidental ones are expressive, with the demand for full self-development. The religious attitude of the Orient has been prevailingly static, where that of the Occident has been dynamic and progressive.

If these contrasts between the Orient and Occident are in any degree approximately correct, some adequate cause must be found to account for them. We have already seen that it cannot be race superiority, for the Orient was once a millennium in advance of the Occident. Rather the differences are traceable to certain great cardinal principles of life. The first and fundamental conception underlying the best of our civilization is the belief in the Fatherhood of God, realized on earth in a Kingdom of Righteousness. This has been the transforming conception in the life of man. The masses of the East have lived under the superstitions and fears of nature worship, ancestor worship and polytheism. Their religion has been largely concerned with the propitiation of evil spirits and of arbitrary deities by appeasing forms, ceremonies and charms. The students who have shaken off the superstitions of popular religion have not attained in philosophy to the conception of the Fatherhood of God. The philosophy of Southern Asia has always tended towards pantheism, while that of the Far East, though seldom able wholly to shake off the haunting superstitions of the home and the sense of one supreme God, has often had a tendency in the direction of practical materialism, scepticism or agnosticism.

Flowing from this primary and fundamental

principle of the Fatherhood of God has come that of the sonship of man, with the consequent infinite value of the individual. From the belief in God as Father, and in man as a child of God of infinite worth, comes a third conception of man as free, as capable of progress, and as deriving from God the power of an endless life. With this freedom for scientific and religious investigation and progressive development, viewed in the larger perspective of eternity, man gains a new conception of the value of time and the possibility of progress. Out of these three conceptions of life springs naturally a new sense of personal responsibility, to God as Father, to self as God's child, and to our fellow-men as brothers. This sense of responsibility is accompanied by a new moral earnestness and a gradual transformation of life. Has not the best of Christian civilization been based upon these four principles of the Fatherhood of God, the worth of man, freedom for future progress, and present moral earnestness derived from the realization of personal responsibility? And are not these the very essence of vital Christianity?

Try to imagine what life would be to you as a student in the West if you should subtract from it these four basal principles. If you knew of no God as your Heavenly Father; if you did not know the value of human life or the brother-

hood of man ; if, instead of looking forward to endless development in the future, you were chained to a dead past, and instead of possessing the moral earnestness and eagerness which results from this dynamic view of life, you found the sense of personal freedom crushed out by the binding communistic responsibility characteristic of Oriental society ;—what would life be worth under these conditions ?

Under the pantheism or polytheism of the East man has been conceived not so much as a unit, of separate and infinite worth, or as an individual, with rights and personal freedom, but as a fraction, a subject member of a joint family, tribe, guild or caste, where the community is everything and the individual nothing apart from it. Life was petrified by the worship of the past, fatally fixed by its precedents, and ruled by the dead rather than by the living. The sense of responsibility was communistic rather than personal, and consequently often irrational and unmoral. For a great crime in China, for instance, not only was the responsible perpetrator punished, but the houses of his nine neighbours on either side might be destroyed, or even all the houses in the same street. All the members of an entire town or city might be punished for the crime of an individual. The general was held responsible for the action of

every soldier, the governor for his province, the ruler for his people.¹

Bearing in mind the limitations, exceptions and qualifications already mentioned, we may now summarize our general contrasts in tabular form (see Appendix A).

Before passing from the outstanding differences between the Orient and the Occident let us pause to ask how far these four causes can be traced exclusively to Christian sources, and whether any substitute for them could be found in the life of the East? If no substitute for them can be found, what responsibility rests upon the students of the West who have received this Gospel of Life as a sacred trust?

III

If we turn from the contrasts between the Orient and Occident to a comparison of the three great nations of Japan, China and India, we shall find again that there are great outstanding racial differences. A first broad con-

¹ This is illustrated in the penalties of the Imperial Edict which has determined much of China's criminal code. The caste rules of India also are often irrational and inhuman. For the *pariah* it is decreed that "The dwellings of outcastes shall be outside the village . . . and their wealth shall be dogs and donkeys. Their dress shall be the garments of the dead, they shall eat their food from broken dishes, black iron shall be their ornament, and they must always wander from place to place. A man who fulfils a religious duty shall not seek intercourse with them."

trast is observable between the students of Southern Asia and those of the Far East.

In the writer's interviews with non-Christian students in China the men were characterized by a deep moral earnestness on the one hand, but also by a strong tendency to materialism on the other. Of the non-Christian students interviewed in one mission college, about one-third disbelieved in the existence of God, in miracles, in a future life and in the efficacy of prayer. In a word, they doubted the whole realm of the supernatural. Another third of the students believed in God and in the supernatural, but found difficulty in accepting the deity of Christ. The remaining third practically accepted the whole Christian position. Everywhere were manifest the results of Confucianism: relatively strong in its moral teaching, weak in its religious faith. The Chinese student is practical where the Indian is speculative; the Chinese is rational where the Indian is mystical; the former is often materialistic, the latter spiritual; the Chinese is more moral but the Indian more religious; the Chinese volitional where the Indian is intellectual; the Chinese concrete where the Indian is abstract; the former has habitually doubted the unseen, the invisible and the supernatural, where the Indian has doubted the visible and the natural order, and has believed

God and the unseen to be the only reality. Confucius' virtues and limitations, his repugnance to speculation and love for the demonstrable and practical, are everywhere in evidence in the Chinese character. Indeed, the deepest and most dominant factor in the life of the Orient and Occident alike seems to be that of religion.

A comparative study of the characteristics of the students of Japan, China and India will show that in *general intellectual ability* all three rank very high, quite as high in native capacity as the students of the West, though they have not had the same advantages in modern education. For pure intellect and abstract thought the students of India are excelled by none. In *scientific ability* Japan at present takes first place, though it should not be forgotten that China once gave her arts and sciences to both Japan and Korea. In *invention and originality* China would take the first place if we consider her ancient history, while Japan takes the first place in modern development. In *adaptability* Japan has shown remarkable progress in the last four decades, but the Chinese students of to-day are surpassed by none in their remarkable adaptation to change of environment, and the students of India also are quick and versatile. In *linguistic ability* India easily leads. Strong in memory, correct in pronunciation, fluent in

speech, the Indian has the gift of language. On the other hand, the students of Japan find the greatest difficulty both in pronunciation and in speaking in a foreign tongue.

In *volitional qualities* both the Japanese and the Chinese are strong. Here the Indian needs development. A study of India's life will show, however, that this is due not to inherent racial weakness, but to the crushing of individual initiative and volition by the old system of religion and caste. In *military proficiency* Japan comes first. The Chinese, after centuries of peaceful husbandry and trade, have not the inheritance in this respect that the warring feudalism of Japan and the stern cult of *Bushido* have given to the Japanese. The peaceful, intellectual pursuits of India also have never developed these martial qualities, save in the fighting races of the North, who have proved in the European War their equality with the white man on the field of battle. In *social democracy* the Chinese excel. Japan has still the inheritance of a social oligarchy, and the caste system of India has denied the equality and brotherhood of man. In *commercial ability* Japan and China both rank high, China through her great guild system of the past, and Japan in her remarkable modern achievements. India is an agricultural country still undeveloped commercially, but

business enterprise will not be found lacking if industrial conditions are improved. In *patriotism* the students of all three countries are strong to-day. As found in Japan, it seems almost abnormal, because the intense spirit of nationalism there prevailing seems to be so out of proportion and out of perspective that it tends to obscure the broad vision of humanity and the full appreciation of other nations. Yet this strong, deep national consciousness surging through the students of the East forms a powerful mainspring of progress and noble endeavour in each of these countries. If rightly led and directed, it will be a mighty force for good instead of a destructive and dangerous tendency.

In *affection* and capacity for friendship India is unsurpassed. India is the throbbing heart of the East. For wealth of affection the people of Russia in the West and those of India in the East must be given the first place. In *moral consciousness* the people of China are probably unexcelled by those of any non-Christian country. India in this respect has suffered from the divorce of morality and religion. Nothing obscene can be found in Confucianism. The ethics of Buddhism also are high. But Hinduism must be held responsible for the separation of religion and morality found in Southern Asia.

In *religious consciousness* India is unsur-

passed. Indeed, in the deep sense of the spiritual, in the constant recognition of the Divine Presence, in mystical yearning and in spiritual capacity, India by her natural gifts is an object lesson to the practical and materialistic West, and this notwithstanding the growth of her superstition. It is all the more sad that this deep religious consciousness should have been turned often into dark channels, and has not yet had the opportunity of making the great spiritual contribution to the world that it may yet make if India uses her great gifts in offering a fresh interpretation of Christianity.

In a word, it will be seen that India is strong in pure intellect, in emotional qualities and in her deep religious consciousness; that Japan is marked in volitional strength, in national development and in practical achievements, evidenced by her marvellous advance in the modern era; that China is characterized by deep moral consciousness, strength of character and innate capacity.

IV

To realize the significance of the present educational movement in Asia, and our own responsibility towards it, we should recognize the large place of power and influence held by the student in both East and West. Broadly

speaking, students and educated men have led the world. Socrates, Plato and Aristotle, the former students, teachers and thinkers of Greece, moulded their own civilization and helped to shape our Western world. The scholars of the Renaissance, like Erasmus, carried the torch of learning from Italy to Germany, France, England and other countries of Europe. Students and reformers like Mazzini and Cavour created modern Italy out of the divided and degraded petty states of that peninsula. Wesley and Whitfield, students of the "Holy Club" at Oxford, led the great Revival in the eighteenth century, which helped to make modern England. Of this movement the historian Green says: "A religious revival burst forth which changed the whole tone of English society." It was this revival that "reformed our prisons, abolished the slave trade, and gave the first impulse to popular education."

The five students, meeting under the haystack at Williamstown in New England, the first hundred student volunteers at Mount Hermon, students who received a new vision at the summer conferences of Swanwick, Northfield or Geneva, have been leading the Christian movement not only in the West, but in Christian missions at the ends of the earth. We shall find in the course of our study that the students

of Asia exercise relatively an even larger power than the students of Europe and America to-day. The whole process of education sifts out the incompetent, so that the student class represents a highly selected group. In the hands of these men are placed all the best inheritances of the past and the greatest opportunities of future leadership.

We shall find that former students of Japan, China and India, who represent a much smaller fraction of the population, occupy not only a majority but practically a monopoly of the positions of leadership throughout the East. Knowledge is power. The students hold this power. They face to-day a unified world, armed with all the inventions of modern science. They have also the new moral responsibilities created by the great missionary movement abroad and the social movement in the West. Will they rise to-day to use with true missionary spirit the power of this new knowledge as a sacred trust, as it was used by those students of an earlier day who moulded our own civilization? The students of Asia face a peculiar responsibility. The Oriental nations are entering an era of transition and change. They are becoming plastic and progressive. Old superstitions and abuses must be swept away, widespread reforms introduced, and obvious defects in the national

life remedied. A new civilization must be created. The students are relatively fewer in number and greater in influence than those in the West. Great is the responsibility which rests upon them and upon all who train them and shape the present policy of education abroad.

As we study these awakening lands of the East we shall find that students were the leaders of the missionary movement and the educational awakening abroad, as at home. Carey, who had educated himself at his cobbler's bench in Latin, Greek and Hebrew, and who became the great linguist and scholar of India, together with Alexander Duff, the brilliant prizeman of a Scottish university, laid the foundations of the present educational system of India. Verbeck and Dr. David Murray helped to organize the educational system of Japan. Martin, Mateer and a little group of educationists from the West, laid the foundations of the modern educational system of China; while Morrison, the first Protestant missionary to that land, spent a lifetime in preparing an Anglo-Chinese dictionary and a Chinese version of the Bible. The students of our colleges to-day have the opportunity of helping to bring these educational systems to their full development for the moulding of these plastic nations.

As we glance across the map of the great

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continent of Asia we must be impressed by the mighty fact that the Orient is awakening. Do we not hear the call of the East? Do we not feel the magnetic attraction of its ancient civilizations that so long enriched the world, of its wealth of material for the study of comparative religions, and of Oriental philosophies? Do we not feel the compulsion of its colossal numbers, of the dynamic forces now sweeping through its life, and the strategic importance of these changing and advancing lands in the world-strategy of our day? Above all, do we not feel a sympathetic response to the marvellous openness of mind exhibited by the modern students of the entire East?

In the light of all the facts, try to take a bird's-eye view of Asia, Europe and America. Contrast on broad lines the wealthy West with the needy East. Recall the fact that our own civilization is missionary in its origin, and that we have received its great foundation principles of life as a sacred trust and obligation. Try to grasp with sympathy the true greatness of a nation like Japan; the mighty possibilities of the Republic of China, embracing a quarter of the whole human race; and the winsome appeal of India, with its wealth of affection, its capacity for friendship, its deep mysticism and religious consciousness. In the light of these mighty

possibilities face also the grim poverty caused by famine and flood, plague and disease, ignorance and superstition. Remember that not one child in ten in all Asia has yet the opportunity of education ; that the average wealth *per capita* is only approximately £20 in India and China ; that the average income in India is only about £2 a year, and that in China but little more. Think of the wages of the poor at twopence and sixpence a day, while more than a hundred famines during the last century in Asia have swept off more than a hundred million of its population. Here is a mighty seed and a mighty possibility. You have what they need. What are you doing, and what will you do, for the students and masses of the awakening East ?

CHAPTER II

EDUCATION IN ASIA

Aims of Education—Development of Western education in India, Japan and China respectively—Completeness of graded system in Japan—Materialist tendencies in Japanese education—Great plans but small progress in China—Progress in education of Chinese women—The present system in India—Disproportionate emphasis on higher education in India—National efficiency the first aim in Japan—Weaknesses of utilitarian ideals established there—Practical purpose of Chinese education to-day—Its need of a moral basis—Shortage of teachers in China—Government policy of religious neutrality in India—New emphasis on primary education in India—Defects of the secular solution in India—Problems created by introduction of modern Western civilization among the nations of the East.

IN order that we may see how far these educational systems in Japan, China and India are fulfilling the aims of education, we may pause to ask ourselves what are these aims. We understand that the twofold purpose of education is culture and character. On the one hand, it is "the harmonious development of all the powers and faculties of man," to raise the individual to his highest. On the other hand, it is to prepare for complete living in

order to affect society ; in the words of President Eliot : “ To uplift the whole population to a higher plane of intelligence, conduct and happiness.” Thus Hanus describes these two aims of education : “ To discover and systematically to develop a human being’s interests and capacities—intellectual, moral, æsthetic, manual or constructive. . . . To enable a youth to realize that he owes a duty to society as well as to himself ; that, in short, man’s highest and most permanent ideal is service.” In the light of these two aims of education let us examine the present system in Japan, China and India.

I

The opening of India to the influence of the West began before that of Japan or China, yet the conservatism of the caste system has made the people slower to yield to Western influence. The landing of Vasco da Gama in Calicut in 1498 connected India by sea with the West. The granting of a charter to the East India Company on the eve of New Year’s Day, 1600, opened a new era of trade with the Western world. The arrival of William Carey in 1793 introduced the Christian Gospel to the north, as the landing of Ziegenbalg and later of Schwartz had introduced it, a century before, to

the south. In 1830 Alexander Duff, the great Scottish missionary, opened his epoch-making English school in Calcutta.¹ Three years later Lord Macaulay came from England as the first legal member of the Governor-General's Council, and led the way to the revolutionary decision reached in 1835 that "the great object of the British Government ought to be the promotion of English literature and science, and that all the funds appropriated for the purpose of education could best be employed in English education alone." This decision was reached only after long and fierce controversies on the rival merits of the vernaculars and English respectively as the medium of education.

Thus the three successive influences of European trade, Christian missions, and Western education were brought to bear upon the conservative, caste-bound life of India. The leaven of a new principle of life was at work, and the remotest villages were in time to feel the power of the new ideas. To take over an area of 1,766,597 square miles and to rule a

¹ Contrasting the work of the Christian educator with that of the evangelistic missionary, Alexander Duff said: "While you engage in directly separating as many atoms from the mass as the stubborn resistance to ordinary appliances can admit, we shall, with the blessing of God, devote our time and strength to the preparing of a mine and the setting of a train, which shall one day explode and tear up the whole from its lowest depths" (*Life of Alexander Duff*, Dr. George Smith, pp. 108-109).

conservative and divided population of over three hundred million is one of the most formidable tasks ever attempted in the government of one nation by another.

When the British arrived in India they found a number of scattered institutions, but no system of education. Youths of the higher castes were instructed in the *Vedas*, in Sanskrit grammar, logic, philosophy and law. The few schools existing were seats of Sanskrit or Arabic learning, or primitive village schools. The school-buildings, where they were to be found at all, cost from five to ten shillings each, the teachers were often poor and ignorant, printed books were unknown, and some of the classics taught inculcated a low standard of morality.

Mission colleges led the way in higher education in India. Carey's great Baptist College at Serampore (founded in 1818), Bishops College (in 1820), and The General Assembly's Institution of the Church of Scotland, Calcutta (in 1830), the Wilson College in Bombay (in 1834), and the Madras Christian College (in 1837), stood like lighthouses in the darkness of India. These were followed by Government secular colleges. The first institutions founded by the British Government or by private officials continued the studies of the traditional classics. The higher institutions were introduced on the

mistaken principle that education could be trusted to permeate downwards, and that the privileges granted to the favoured few would spread to the masses. As Howell says: "Education in India under the British Government was first ignored, then violently and successfully opposed, then conducted on a system now universally admitted to be erroneous, and finally placed on its present footing."

In 1853, just sixty years after the landing of Carey in India, Commodore Perry's fleet entered the Bay of Yedo. Thus Japan was the first among the nations of the Far East to feel the influence of the new era. As the Eastern entrance of Asia and the gateway of the Orient, this nation has stood in a strategic position in its relation to the whole continent.

Even as early as the eighth century Japan possessed a system of education of Buddhist and Confucian origin.¹ Buddhist priests were the schoolmasters of the people, and the Books of Confucius, with Chinese history, laws and mathematics, controlled the Japanese mind. Thus the earliest system of education in Japan took shape two hundred years before the founding

¹ Chinese books were introduced into Japan from Korea about A.D. 284. Buddhism entered from Korea in 552. Japanese students were sent to China to study in A.D. 607. The first schools were founded in Japan in 664, and the *Kojiki*, Japan's oldest book, was published in 712. Printing was introduced in A.D. 770.

of Oxford, and a century before Charlemagne's Ordinance of Education. It was left to private enterprise and not to Government control, and was centred largely in the monasteries. Based on Chinese classics, religion and history, its aim was cultural and literary. It consisted in memorizing and interpreting the Chinese sacred books. Instilling the "five virtues," and based on the "five human relations," it was strong in the aspect of character-building. It was, however, confined to the favoured few, and its chief aim was to instil principles of loyalty and courage, which were the heart of *Bushido*, or "The Knightly Way," into the sons of the fighting *samurai*, or feudal knights of Japan.¹ Not only the educational system but almost the whole life of Japan was changed by the great events of 1868, which ushered in the Era of *Meiji*, or "The Enlightened Reign."

In 1871 a Department of Education was established, and in 1872 the Code of Education was promulgated, in the introduction to which the Emperor said: "All knowledge, from that necessary for daily life to that higher knowledge necessary to prepare officers, farmers, mechanics, artisans, physicians, etc., for their respective

¹ The five virtues taught by Confucius were sympathy, justice, courtesy, wisdom and faithfulness. The five relations were those of ruler and subject, husband and wife, father and son, elder and younger brother, friend and friend.

vocations, is acquired by learning. It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, or a family with an ignorant member." Many nations have had a system of education on paper, but perhaps none ever achieved its purpose more rapidly. Within our lifetime Japan has become a nation of readers, until to-day the statistics of the War Office show that there is only one in fifty of the young men who does not understand the first principles of the "three R's."

China withstood the introduction of Western education longer than did India or Japan. This ancient nation had an unbroken history of four thousand years, with a vast national literature and a system of government conducted by her ablest scholars, who had been chosen for more than twelve centuries by an elaborate method of competitive examinations. China stood as the "Middle Kingdom," sufficient and self-centred, segregated from the rest of the "barbarian" world. Her attitude toward foreign teaching was summed up in the well-known saying: "What Confucius teaches is true; what is contrary to his teaching is false; what he does not teach is unnecessary." China formerly had no government schools, only a vast system of competitive examinations. After undergoing the first ordeal at his own

county town, the student passed through examinations in three degrees, and if successful finally obtained the degree of Doctor of Letters. In the halls at Nanking alone thirty thousand men could be seated at one examination, each in his separate cell. There were nearly a million competing scholars in the Empire and another million preparing to enter the lists, yet on the average only one in five hundred was able to pass. Students sometimes died under the terrible physical and mental strain of these examinations, while men with grey hairs, sixty and seventy years of age, might sometimes be seen still competing, as these examinations offered the sole avenue of approach to official life and to fame.

China's defeat in her war with Japan in 1895, however, convinced her that she must speedily reform her educational system if she was ever to cope with other nations or to save her own national existence. In 1898 the earnest but feeble young Emperor, Kuang Hsü, endeavoured by the rapid promulgation of edicts to change the system of education and of national life in that deeply conservative Empire.¹ Unregistered temples belonging to the people were turned into schools for the spread of both

¹ A translation of an excellent account of the history of education in China will be found in *The Educational System of China as Recently Reconstructed*, by A. E. King, published by U.S. Bureau of Education, 1911.

Western and Chinese learning. With Spartan boldness, however, the Empress Dowager, China's Queen Elizabeth, who for forty years held the reins of government, made the young Emperor a prisoner, set aside his paper decrees, and inaugurated a reactionary *régime* which culminated in the Boxer uprising of 1900 with its endeavour to drive every foreigner into the sea.

Following the defeat by the foreign troops in the Boxer outbreak, China finally entered upon a new era of reform in education and in national life. Indeed, this reform was led by the Empress Dowager herself, who, returned to power, was bent on progressive legislation as the only hope of saving her country, which was now on its last trial. Beginning in 1901, colleges were opened in eight of the provinces. The Imperial decree of September 2, 1905, under the leadership of China's progressive statesman, Yuan Shih-kai, gave the last blow to the old system of literary examinations.

A new Ministry of Education was now created, and under Viceroy Yuan the Chihli Province took the lead in modern education. Within seven years the number of modern students in this one province was increased from approximately 2000 to some 200,000. In Peking alone the number of pupils under instruction of a modern character rose from 300 to 17,000, including all in the primary schools.

Reforms were undertaken with a vengeance. China now tried to crowd into a decade a Renaissance, a Reformation, an Elizabethan and a Victorian era, all combined.

Even the rapid educational advance inaugurated by the Empress Dowager failed to satisfy the progressive leaders of the Young China Party, who were now thoroughly awakened to the need of reform. After the death of the young Emperor, the effete and corrupt Manchu Dynasty, which had long been maintained by an elaborate system of graft and greed, was swept away, and Yuan Shih-kai was elected as the first President of the Chinese Republic. Thus China, as well as India and Japan, has welcomed Western learning and entered the modern world.

II

Having noted the introduction of Western education into the leading nations of the East, let us examine briefly the present scope and extent of the modern educational movement in Japan, China and India.

The achievements of Japan within a single generation have been truly remarkable. The Japanese law requires that every child who has passed its sixth birthday shall enter an elementary school, and remain during the whole

course of six years. The percentage of children making this required attendance for at least six years is 98 for boys, and 97 for girls. The period, however, is so short that the percentage of the entire population attending school in Japan falls below that of the most advanced Western nations. Thus the proportion of the total population of the United States attending school is over 20 per cent, for England and Wales 18 per cent, while in Japan it is only about 12. Japan places her chief emphasis upon primary, industrial and practical education, for utilitarian ends. Each village is required to have its school. While there is no penalty for non-attendance, the pressure of the Government is so great that it has secured practically universal attendance for its minimum course of six years.

The remarkable achievements of this national system of education will be realized by a glance at the following statistics :¹

	Institutions.	Students and Pupils.
Imperial Universities . . .	4	7,438
Normal Schools . . .	87	28,736
High and Middle Schools . .	572	196,778
Technical Institutions . .	7,270	379,565
Primary Schools . . .	25,750	7,023,661
Miscellaneous . . .	2,398	172,962
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Total . . .	36,081	7,809,140
Teachers . . .	186,776	

¹ Report of Department of Education for 1912 in *Japan Year-Book*, 1914.

It is noteworthy that Japan has only seven thousand in the Imperial Universities, but enrolls the enormous total of over seven millions in primary schools.

The secondary, or "middle," schools of Japan would correspond to the last years of the grammar and the first years of the high schools of America. Their course of study extends over five years. They are supposed to fit the students for the colleges and to prepare the less favoured ones to enter practical pursuits. Unfortunately, however, as is the case in America, the system is far better adapted to the favoured few who may pursue their studies in higher institutions than it is to the majority who must immediately enter practical life.

The subjects taught in the middle school curriculum are morals, Japanese and Chinese literature, the English language, history, geography, mathematics, natural science, physics and chemistry, law and economics, drawing, singing, military drill and gymnastics, making a total of thirty-six hours a week. In intermediate education, according to Dr. Nitobe: "No Greek or Latin is taught, nor is German or French. The cultural equivalents to your dead languages are Chinese and old Japanese. English occupies the most prominent part of the curriculum, and as six hours a week are

devoted to it during the entire course of five years, by the time boys finish the middle schools they have a fair reading knowledge of it. . . . Through the channel of the English language Anglo-Saxon ideas exert a tremendous influence intellectually, morally, politically, and socially. . . . Shakespeare, Bacon, Emerson, George Eliot, Poe, Stevenson, Longfellow, Wordsworth, Tennyson, are names on the lips of every one.”¹

The whole system of Japanese education is crowned by the four Imperial Universities, which are based largely upon the German model. The Imperial University of Tokyo, which intellectually would compare favourably with the leading universities of Europe, is divided into the six faculties of Law, Medicine, Literature, Science, Engineering and Agriculture. The practical bent of Japanese higher education will be realized if we note the relative number of students in each branch :

Law	.	.	.	2422
Medicine	.	.	.	846
Agriculture	.	.	.	740
Engineering	.	.	.	663
Literature	.	.	.	414
Science	.	.	.	155
				<hr/> 5240

It would be difficult to exaggerate the pride and reverence the Japanese feel toward their universities, and indeed they may well be proud

¹ *The Japanese Nation*, Inazo Nitobe, p. 186.

of them. Perhaps more than any other single agency these have furnished the leadership and determined the character of the new Era of Enlightenment. Through them Japan has been able to receive, and also to contribute to, the science of the world. The original investigations of their professors have attracted the attention of other nations, and their graduates are found in all parts of Japan, Korea and China, establishing schools, editing newspapers, building railways, opening mines or governing provinces. Tokyo has become the greatest student centre in Asia, claiming not less than eighty thousand students in colleges, and higher schools of all grades. Only Petrograd in Russia can surpass it in the number of its college students.

The courses offered for the Japanese university student are as thorough as those in Europe or America, so far as the departments of science and mathematics are concerned, but this cannot be said, as yet, of those dealing with history, literature and grammar. For the Japanese student Japanese literature has not the same value as English, whether for its intrinsic merits or as a means of culture, but his study of English means much more than does German or French to the student in the West. Chinese is also of more value to him than Latin to the Anglo-Saxon.

The course in the universities varies from

three to four years, and it is beset by difficult examinations. In fact, the spectre which haunts the Japanese student from the time he is a boy of six years till at last he comes out a hardened graduate is that of the ubiquitous examination. It is this which weeds out the overcrowded classes from start to finish. Of those who enter the primary schools, only one boy in sixty finishes the middle school course, and but one in a thousand completes that of the university. Only one in 6700 of the entire population of Japan is in a university, while it is Scotland's boast that one in a thousand is receiving a college education.

One's sympathy goes out to the toiling students of Japan. Dr. Nitobe says: "With us, higher studies are pursued primarily for utilitarian purposes—to get positions, to earn bread. Culture, in a broad and lofty sense, is entirely neglected. In the universities, and in higher or technical schools, there is but little moral influence exerted in any form. Personal intercourse between professors and students is as good as nil. During the collegiate period, students are chiefly interested in moral problems; but ethics is chiefly studied as science, as something to discuss and to dissect rather than to believe and to be lived up to." ¹

¹ *The Japanese Nation*, p. 198.

The aim of the fortunate graduate is entrance to Government service, but here he must begin at the bottom and will receive a salary of only some £50 a year. Those who are not fortunate enough to secure a place in Government employ enter engineering, business, the law, or journalism as the most popular professions. Of the professional courses law is by far the most popular. Here the students fairly swarm, as this course opens up the path to official life. In addition to the 3200 law students of the Government universities, who make up about one-third the total number of university students, there are also 15,400 law students in private institutions, this showing an overwhelming proportion of Japanese students in the department of law. The educational system has outgrown the industrial order, and graduates of the university are sometimes found struggling to make a living as street car conductors or in menial positions.

In estimating the scope of modern education in China it should be clearly recognized, as Dr. Gamewell points out, that as yet there is no unified national system of education in operation throughout China. Several systems have been projected on paper and a splendid beginning was made before the revolution, but the provinces are widely separated, inadequately financed and only loosely related to the central Government.

It has been found more easy to destroy the old system than to construct the new. Even in the advanced Chihli Province only one in two hundred of the population, or one in thirty of the children of school-going age, is at school. In other provinces the proportion is even smaller. The Government plan is that each village with a hundred families shall ultimately possess a primary school, but owing to the depleted finances of the Government whole regions are as yet without primary schools, except of the old type, and neither teachers nor money can be provided by Government rapidly enough to introduce the modern system as speedily as the leaders of China desire.

Higher schools, commonly called Provincial Colleges, have been established in most provincial capitals. Normal schools, for the most part poorly equipped at first, have sprung up throughout the country. Technical schools have also been established to encourage Chinese agriculture, engineering, architecture and commerce. Schools of lower grade are also promoting various branches of industry, including soap-making, carpentering, engraving, printing, cloth-making, embroidery, weaving and dyeing. The Government is also just beginning to introduce manual training in the regular school system of some of the provinces. This is greatly needed, as

China has long lacked the conception of the dignity of labour.

The law schools of China have been for the most part mushroom growths. In some cities seven or eight hundred students are enrolled in the leading law colleges, while many private law schools enrol several hundred each.

In medical education, mission schools have led the way. For two thousand years medicine in China has made but little progress. The Union Medical College of Peking, with a strong faculty, composed of graduates of the best Medical Colleges of America and Britain, the Union Mission institutions of Canton, Shanghai, Nanking, Shantung, and others, are to-day training hundreds of skilled Chinese physicians and are helping to introduce a system of scientific medical treatment and of hygiene and sanitation so sorely needed in China.

Military schools have also been multiplied in China. A score of these institutions are training students for China's loosely disciplined army. Although no accurate statistics are available, China claims to-day about 1,500,000 students and pupils of all grades in her modern institutions.

The education of women in China, while far behind that of the men, has made truly notable progress. The well-known saying of Confucius

shows the former attitude of the Chinese to female education: "Women indeed are human beings, but they are of a lower state than men and can never attain to full equality with them. The aim of female education therefore is perfect submission, not culture and development." Thus the Chinese were strongly opposed to the education of their daughters because of the low position of woman, and her supposed mental inferiority, the bondage of the old social system, with its early marriages, the subjection of the young wife to the husband's family, and the sense of Chinese propriety which confined woman to the home if not to drudgery. In 1844 the first Christian school for girls was established in Ningpo, and was rapidly followed by other institutions. After the gradual breaking down of prejudice and the growth of popularity as the Chinese saw the almost unbelievable improvement in their daughters, and after mission schools had led the way and educated the leaders in women's work for fifty years, the wealthy merchants and officials began to establish private schools of their own for girls in Shanghai and elsewhere. In 1900 the Empress Dowager, who took a keen interest in the subject, issued an edict commending female education, and public and private girls' schools were soon established in almost every province.

Peking reported a score of girls' schools by 1908, and Tientsin as many more, with 121 girls' schools in the Chihli Province enrolling 2523 students. The courses of study consisted of Chinese classics, history, arithmetic, geography, natural history, Japanese, English, music, drawing and calisthenics. The schools at first were not standardized; there was a marked absence of physical and biological sciences and of many practical subjects needed in modern China. Many schools make the unbinding of the feet a condition of entrance, but in some cities it was found that many students could not walk to the meetings this year because of their bound feet.

In a typical city like Soochow, near Shanghai, with a population of half a million, we found five strong mission schools educating some 600 girls. There were also thirteen non-Christian schools educating about 1000 girls in all. Two of these were Government schools, the others were private institutions. These schools will in time create a new womanhood, as well as a new home and social life in China. For the most part the women's schools were sanitary and clean. The moral tone in the non-Christian schools was relatively high. In nearly all the cities visited in China special evangelistic meetings were held for female

students and women of higher rank, from five hundred to a thousand being gathered in such special meetings. There is an encouraging attitude of openness of mind, of strong independence and progress among the women students of China. In the last revolution some of these students joined the Red Cross Society for the relief of the sick; others formed an Amazon Corps and actually went to the front under arms. The new woman has suddenly appeared in China, and the old standards both of propriety and of morality are sometimes seriously threatened during this period of transition.

The mission schools of China are still the most potent influence for the uplift of woman in the Republic. Most of the notable leaders in women's work are a product of these schools. Miss Margaret Burton's *Notable Women of Modern China* gives brief sketches of such characters as Dr. Hu King Eng, Dr. Mary Stone, Dr. Ida Kahn, and others, and *The Education of Women in China*, by the same author, shows the results of women's education.

Considering all the difficulties involved, the spread of modern education in India has been notable. If one could realize all the obstacles which have been overcome in the advance of education in India, the following statistics would stand out as indeed truly remarkable :

	Institutions.	Pupils.
Arts (or Academic) Colleges .	140	29,648
Professional Colleges . .	46	6,636
Secondary Schools . .	6,370	924,370
Public Primary Schools. .	123,578	4,988,142
Private Institutions . .	39,893	651,996
Miscellaneous . . .	6,198	179,929
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Total . .	176,225	6,780,721 ¹

Three examinations mark the main divisions of the university course in India. After two years the student goes up for his I.A. or Intermediate in Arts; after four years he takes his B.A. or B.Sc.; after five or six years he may take his M.A. The Indian course is characterized by thoroughness rather than breadth, following the English system rather than the American. History and the arts are the favourite courses of Indian students.

Lord Sydenham has shown the tendency in India to emphasize higher education at the expense of primary and practical education, which is so much more advanced in Japan. He says: "The number of students in the universities is very nearly identical with that in the United Kingdom and more than three times as great as that in Japan. Of all pupils under instruction, about one in 1400 is receiving university training in the United Kingdom.

¹ The investigator should consult the two large volumes issued by the Department of Education, entitled *Progress of Education in India, 1891-1912*; *Sixth Quinquennial Review*. See Table 1, vol. ii.

The corresponding figure for Bombay is one in about 168. In the United Kingdom about one pupil in thirty-four is in a secondary school ; in France, one in thirty-three ; in Bombay, one in eleven.”¹ Yet in spite of these facts there is only one boy in an arts college to every 15,000 of the entire population, compared with one in less than 500 in the United States, while only about 2000 graduates a year leave the colleges to fill places of leadership in India.

III

Having traced the introduction of modern education into Asia and its present scope in Japan, China and India, let us compare the present educational policy of the three countries and the merits and defects of their systems of education in the light of this policy.

The aim of the Government of Japan is to mould the people by a system of universal and compulsory education into a single and efficient patriotic unit. It aims to create patriotic subjects, both soldiers and citizens, to fit each man as a cog into the unified administrative machine, and by practical vocational training to add to the industry, commerce and wealth

¹ Address by Lord Sydenham, printed in *The Pioneer*, Feb. 22, 1913.

of the nation. The whole aim of the system is towards efficiency and material advance. For this end it is practical and suited to the nation's needs.

As we review the Government system of education in Japan, among its outstanding merits are the marvellous accomplishments of primary education throughout the nation in a single generation, its adaptation to the nation's material needs, the training in loyalty and patriotism which it affords, and its intensely practical character. The very rapidity and brilliance of Japan's accomplishments and advance, however, both in education and in national life, have created for her grave questions which must be faced. The bureaucracy, autocracy and forced uniformity of the national system of education has helped to create Japan's educational problems. This has necessarily a very cramping effect on intellect and character. It forces youth in its most plastic periods into fixed moulds. It tends rather towards repression than towards expression, towards turning out a machine-made public servant instead of a fully developed citizen.

The central educational problem in Japan at present is created by the materialistic and utilitarian character of the whole system. The effect of this upon national life has been wide-

spread. This absorption in the material objective, to the neglect of the spiritual, represents the greatest danger and the deepest need of the Japanese nation to-day, and the cause of the defect can be traced back largely to the policy of education. A prominent official in the Department of Education declares that "the Japanese are seeking education almost solely that through it they may earn their bread."

As a natural means leading to this materialistic end the Japanese students are confronted by an overcrowded curriculum, which forces the students to cramming, overwork and superficiality; making their study a burden rather than a delight. The whole aim and end of the student is to pass the next awful examination which looms ahead, and beyond that to secure a lucrative and successful position in the national life.

The tendency of the Japanese system, except in the universities, is like that of the American, to breadth rather than to the thoroughness characteristic of the system in Great Britain and in India. It gives the man a superficial and hasty knowledge of many things, unrelated to life, which he has not thought through or personally grasped.

Viewed from the standpoint of social efficiency

or from President Eliot's statement of the aim of education, "to lift the whole nation to a higher plane of intelligence, conduct and happiness," the Japanese system is obviously defective. Jowett, the Master of Balliol, said: "A college is a place of learning, a place of society, a place of religion." Japan has as yet grasped only the first of these three great purposes of an educational institution.

Japan's educational problem is further complicated by the fact that so much of her life and learning has been quickly borrowed from foreign sources and not slowly and naturally evolved from within. Japan borrowed first the Chinese language, literature and religions, and later the learning, arts and sciences of the West, but each has brought its fresh problem and difficulty as well as its advantage. Take, for instance, the case of Japan's heavy handicap in the Chinese language. Almost two full years are spent by the student in memorizing thousands of Chinese characters, just at a period when students of other lands, after mastering their alphabet in a few weeks, are learning to read and to write, to think and to act. It is a striking fact that blind children in Japan can learn to read by the modern scientific system of instruction a year before the students who have to master this antiquated and unscientific system

of Chinese characters. Add to this handicap the fact that so many of the books that the student has to master are in English, or other foreign languages, and it will be seen how great is the difficulty under which the Japanese student labours.

It is more difficult to state China's educational policy because it is not yet articulate and formulated. Nevertheless China has great national aspirations in the realm of education, for she has always worshipped learning. In the light of these aspirations we may note the pressing educational problems which now confront the Republic.

During the writer's interview with the President in Peking the latter spoke hopefully of the future educational policy of China, saying: "While I was Viceroy of Chihli I was able to push forward education, as it was our policy that there should not be a town or village without its school, but I have been so swamped with cares in the new Republic that I have not been able to do all I had wished in the field of education. It is my purpose, however, to do for China as a whole what I did for the Chihli Province. I am especially concerned with practical, technical and primary education. Formerly, our educational policy was classical and literary. What we need now is practical

education which will develop the industries of China and the character of her men."

As further indicative of China's present policy, the Minister of Education told the writer that the Government has been encouraged by the spread of elementary education, but in the middle and higher institutions there had been a marked falling-off in the moral character of the students, due to the revolution and the advance of materialism and scepticism. To correct this he proposed to strengthen Confucianism as a basis of moral teaching, but not as a State religion. The Minister also said: "I will place the greatest emphasis on elementary education to-day, together with the training of teachers. We want to have a strong middle class in China, and we must produce this by education."

China's chief educational problem is to provide the teachers, the equipment and the support for her modern system, so suddenly created. Here is a nation that has always had the deepest veneration for scholarship and thirst for learning. How can an impoverished Government suddenly provide for the education of the children of one-quarter of the human race? If we estimate the population of school-going age as 15 per cent of the entire population, China would have to provide for 60,000,000

pupils. For one-third of this number the United States has over half a million teachers. Thus China would require a million and a half, or at the very least a million teachers, in order to introduce universal or compulsory education. The United States has school property worth over £200,000,000, or about twice the amount of China's national debt. The annual expenditure upon education in America is not less than £140,000,000, or more than China expends for the budget of her entire national Government. From her present slender resources she feels forced to spend about 47 per cent of her budget upon the military department for self-defence and only 8 per cent for education.

Manifestly, behind the question of education lies the deeper economic problem. In the shortage of funds caused by the recent revolutions in China and the war in Europe, the province of Anhwei closed all its schools in order to pay its soldiers. Schools thus closed are not easily reorganized. No wonder that the provinces and the central Government are finding it difficult to provide funds to meet the sudden demand for education. Professor F. H. King, in his *Farmers of Forty Centuries*, says: "The United States as yet is a nation of but few people widely scattered over a broad virgin land with more than twenty acres to

the support of every man, woman and child, while the people whose practices are to be considered are toiling in fields tilled more than three thousand years, and have barely one acre *per capita*, more than one-half of which is uncultivable mountain land.”¹ Each man in China received only one-thirtieth as much from the exports of his country as does the individual American. The average wealth *per capita* has been estimated at about £20 both in China and India, while it is £380 in Britain and approximately £300 in America. While the wealth of the United Kingdom has increased about six-fold in the last century,² that of China has remained practically stationary. The present financial stringency is all the more pathetic when it is remembered that China possesses vast resources that could be developed. According to British estimates her coal supply is about twenty times that of Great Britain, though Britain is mining approximately twenty times as much as China. On the basis of such estimates the value of her coal supply alone would pay China's national debt two thousand times, or it would run the national Government without debt or taxes for five thousand years, and educate every boy and

¹ *Farmers of Forty Centuries*, by F. H. King, p. 1.

² Sir George Paish in *The Statist*, 1914.

girl in China. Yet at present her mines are undeveloped, and education is retarded for lack of funds.

The flexible educational policy of the British Government in India is in striking contrast with that of Japan, with its fixed uniformity. With a liberty and elasticity dear to the Anglo-Saxon, but foreign to the educational system of such countries as Japan, Germany or France, the British system of education in India is entirely voluntary. There is little or no compulsion on either teacher or pupil; there is no educational law, in the proper sense of the term. There are only rules and regulations issued by the various administrations. Any one is free to open a school, and there is no law requiring the registration of schools or teachers. No one is required to send his children to school. Only in the native state of Baroda has education been made compulsory as an experiment.

The policy of British education in India has been based largely on the famous despatch of Sir Charles Wood in 1854.¹ It included provisions for spreading the approved arts, science, philosophy and literature of Europe through the medium of the English language in the higher branches of instruction, and secondarily and later, the imparting of elementary know-

¹ *Sixth Quinquennial Review of Education*, vol. i. pp. 5, 6.

ledge in the vernaculars to the masses of the people.

The system was to be based on the entire abstinence from interference with religious instruction in the schools. Inspectors were to take no notice of the religious doctrines taught, and the universities were to affiliate institutions conducted by all denominations and schools of belief, provided these afforded the requisite courses of study.¹

This famous despatch of 1854 shaped the subsequent policy of education in India. With the exceptions of a few model institutions conducted in the various provinces, the Government determines the policy of, and inspects but does not own or manage, colleges and schools. The majority of institutions are in the hands of local bodies, private patrons, Christian missions, or under the control of Hindu or Mohammedan agencies. The total cost of the educational system is shared about equally between public and private funds.

The present policy of the Government of India with regard to education is laid down in

¹ "Public Institutions" include all those which are managed or aided by the State or by municipal bodies, or which are recognized by the educational department as those which may send up candidates for Government scholarships or examinations, even though they may be under private management; while those which do not conform to Government regulations or receive Government aid or recognition are called "Private Institutions."

the last *Quinquennial Review*. It is encouraging to note that the development of moral character is given the first place in their plan.¹

Among other elements of the present policy it is proposed to develop hostel or residential accommodation for every college and secondary school. Technical education also is to be steadily developed. Chief emphasis, however, is to be placed upon primary education, which was neglected in the beginning. This expansion of primary schools calls practically for a doubling of the present 100,000 schools existing for boys and a doubling of the 4,500,000 pupils now receiving instruction.

If we examine the higher education of India we find it presents three broad characteristics. It is secular, it is utilitarian (though not practical), and it is conducted in the English language, both in the high school and in the college courses.

¹ "In the forefront of their policy the Government of India desires to place the formation of the character of the scholars and undergraduates under tuition. In the formation of character the influence of home and personality of the teacher play the larger part. There is reason to hope, in the light of acquired experience, that increased educational facilities under better educational conditions will accelerate social reform, spread female education and secure better teachers. Already much attention is being given to religious and moral education in the widest sense of the term, comprising, that is, direct religious and moral instruction, and indirect agencies such as monitorial or similar systems, tone, social life, traditions, discipline, the betterment of environment, hygiene, and that most important side of education, physical culture and organised recreation. . . . The most thoughtful minds of India lament the tendency of existing systems of education to develop the intellectual at the expense of the moral and religious faculties" (*Sixth Quinquennial Review of Education in India*, vol. i. pp. i, ii).

There are at present five Indian universities, viz. Calcutta, Bombay, Madras, Punjab and Allahabad.¹ These universities are in the main examining bodies which affiliate 186 colleges and professional schools. Thus Calcutta University examines and inspects fifty-six scattered, affiliated colleges. The colleges in India number 174 for men and 12 for women, with a total attendance of 36,284. Not only do all of these students speak English, but the higher classes among the 924,370 in the secondary schools also receive instruction in and are more or less familiar with the language.

The Government of India is frank in recognizing the defects of the present system. In the last *Review of Indian Education* we read: "However much the Indian university may be improved along its present lines, it possesses inherent defects. Effort is dissipated. A concentrated scholastic atmosphere is wanting. A widespread organization, worked from a single centre, makes for monotony. Where the university is not an organic whole, it lacks the volume of thought and the resultant originality which strikes out new lines. It tends to become conventional and imitative."²

¹ A new Hindu university has been inaugurated at Benares, and a Muslim one at Aligarh is in prospect.

² "The Indian B.A. or B.Sc. has a good knowledge of some of Shakespeare's plays, of Milton, of certain prose works on literature

If we do justice to the merits of the Indian system of education we are struck first of all by its thoroughness. It has provided liberal facilities for higher education in India. With 36,000 students in colleges, India has approximately five times the number of students that are

and other subjects; in addition to this he may have a very fair acquaintance with the Sanskrit or Arabic classics, though not so deep or so wide as that of Latin or Greek possessed by the English undergraduate who has just begun reading, say, for honour Moderations; or he has read and remembered Mill and various text-books on ethics and psychology; he has perhaps studied the differential and integral calculus, dynamics, and hydrostatics, or he has completed a course in physics or chemistry. . . . He takes his degree at an age when the English boy is just entering his college career or has accomplished the first year of it, and as a foreign language is the medium of instruction . . . the college student generally comes ill-equipped from a school where method, mental discipline and inspiration are lacking. . . ."

In criticism of the Government system of education Sir Valentine Chirol says: "That the system has been productive of much good few will deny, but few also can be so blind as to ignore the fact that it tends on the one hand to create a semi-educated proletariat, unemployed and largely unemployable, and on the other hand, even where failure is less complete, to produce dangerous hybrids, more or less superficially imbued with Western ideas, and at the same time more or less completely divorced from the realities of Indian life. . . . Four very important features of the system deserve to be noted: (1) Following the English custom, the Government exercises no direct control over educational institutions other than those maintained by the State. (2) The Government has concentrated its efforts mainly upon higher education, and has thus begun from the top in the over sanguine belief that education would ultimately filter down from the higher to the lower strata of Indian society. (3) Instruction in the various courses, mostly literary, which constitute higher education, is conveyed through the medium of English, a tongue still absolutely foreign to the vast majority. (4) Education is generally confined to the training of the intellect, and divorced not only absolutely from all religious teaching, but also very largely from all moral training and discipline, with the result that the vital side of education which consists in the formation of character has been almost entirely neglected" (*Indian Unrest*, pp. 2, 208).

enrolled in the imperial universities of Japan, and far more than there are in the institutions of college grade in China. Most of all, however, we must admire the system for its steady advance in the face of overwhelming obstacles.

The faults of the present system, however, are as evident as its merits. Foremost among these stands out the glaring defect of a purely secular education, with its inevitable and dangerous results. The general effect of the present system is to loosen the student's hold on personal religion and to supply nothing in its place, thus tending toward irreligion, and consequently, in the end, toward immorality. The system has placed its emphasis upon the intellect, rather than upon the moral and spiritual life of the students. The same is true in both Japan and China. The Government colleges have strengthened the memory but left the will weak and undeveloped. One or two efforts have been made, like that of the Bombay Government, to supply text-books on moral education, similar to those in use in Japan, but they have not been able to satisfy all the religious bodies, or to offer much power or help to the students.

The Government system of education has been too often as unpractical as it was secular. It has not been in touch with the agricultural, industrial or commercial needs of the country,

except in a small way. Although, as we have shown, India has six times the number of college students that Japan has, the latter has twenty-five times as many technical students as India.¹ Indian education has not deeply affected the great bulk of the population because its best work was formerly confined to the few at the top rather than to the many at the bottom. The Government teacher is unable to apply the teaching of modern science to the superstitions and ceremonies of the home, to the religious life of the student, or even, in adequate measure, to the actual conditions of Indian village life. The result is that the average student is not able to adjust himself to modern life. He finds himself between two worlds, adjusted to neither, and holding a mass of contradictory views and practices.

In conclusion, let us note that the introduction of the leaven of twentieth-century Christian civilization into the nations of the East inevitably creates four great problems. First, the *material* problem is created by the contrast between the new ideal and existing conditions. Roads and railways are introduced, steam and electricity, the telegraph and telephone, modern industry and commerce, and

¹ India has 242 technical and industrial schools with 12,064 students. Japan has 7248 technical schools with 372,554 pupils.

government is reorganized on a Western basis of material efficiency. But this material advance speedily creates an *educational* problem. Modern leaders in every department of life are needed for the purpose of introducing these changes. Accordingly, schools and colleges of the Western type are introduced. The leaven of new ideas, of liberty, of democracy, of the worth and rights of the individual, and kindred doctrines are instilled into the minds of the rising generation, and old traditions, customs and institutions are weakened or undermined. As a new national consciousness and a desire for self-government are introduced, the *political* problem arises out of the educational. The young progressive party aspires to self-government before the capacity and experience for such government are developed. They are thrown into opposition and conflict with the Conservative party in power, whether that is under a foreign rule as in India, an autocracy like the Manchu rule in China, or an oligarchy as in Japan.

If the new learning and the new life were arrested at this point, it is doubtful whether it would be a blessing or a curse. It has given railways and discontent, newspapers and unrest, a weakening of the old sanctions and a growth of immorality. The very foundations of morality

and of society are threatened. Thus out of the material, educational and political problems there inevitably arises the supreme *religious* problem. Modern education, science and religion have not only a constructive but also a revolutionary and destructive force. Christian missions have introduced the Western learning and leaven. Christianity alone can complete the work it has begun ; it alone can solve the problem which it has created. Japan, China and India are left to-day with a secular system of Government education which can never supply the religious needs of these nations nor fulfil the aims of education mentioned at the opening of the chapter. Here is an imperative challenge to the students of the West to make the one supreme contribution of life to these plastic nations of the East. Christ is the hope of Asia, the need of the nations. And we have what they need.

CHAPTER III

STUDENT LIFE IN JAPAN

Japan as an object-lesson—Physical, social and political interests of Japanese students—Moral atmosphere: the outcome of *Bushido* and *Shinto*—Popular religion—Reaction against superstition and against orthodoxy—Recognition of necessity of religion—Christian education in Japan—Missions and education of women—Needs and problems confronting Japanese students—Results of fifty years of missionary work—The open door.

JAPAN stands out as the striking object-lesson of the awakening Orient, as a prophecy and an epitome of the educational awakening of the whole continent of Asia. This compact and unified nation shows what can be accomplished by a great homogeneous people, passing consciously and deliberately and almost instantaneously from medieval feudalism into modern life. After creating *de novo* a national system of universal education, Japan, within a single generation, has given the rudiments of learning to the youth of practically the entire nation. Some have even claimed that she has appropriated in three decades what it took Europe

three centuries to achieve in the educational and economic sphere. But with all her brilliant accomplishments Japan stands out as an object-lesson also, and a warning of the imminent danger of a purely secular education and the material civilization which must inevitably flow from it. It is natural that a nation should appropriate the outward and material before the inward and spiritual. The same has been true to a great extent in the West, and we must give due credit in our judgment for the advance Japan has already made in both spheres. We should recognize the importance of Japan, not only as furnishing a brilliant object-lesson in educational accomplishment, but as powerfully influencing other countries in Asia.

I

Let us, however, turn from an examination of the Government system of education in the preceding chapter to a study of the student life and of the Christian Student Movement in Japan. "One touch of nature makes the whole world kin," and student life in the different countries of the world varies less than the life of the nations as a whole. Students are studying the same great subjects, often the same textbooks. They are studying in large numbers

through the same medium of the English language, grappling with the same problems and making the great transition from the period of mental tutelage, submission to authority and tradition, to that of independence, rational thought and personal faith. Could they but know each other, students of the East and West would be drawn very closely together in a mighty bond of friendship.

Could we but understand the Japanese heart, our own sympathy would go out to this people strongly and instinctively. If we could know the long and lonely struggle of the hard-worked Japanese student to win his education, his fierce fight with temptation and often with poverty, his hopes and fears, his doubts and difficulties—in a word his human nature so completely like our own, we should sympathize with him more deeply than we do. The essential thing about the Oriental student is, not that he is a Japanese, Chinese or Indian, but that he is just a brother-man of like passions with ourselves. Mr. Hamilton Wright Mabie says: "What we need is not criticism of Japan but knowledge of its spirit and temper. . . . Japan is probably to-day the most misunderstood country in the world. . . . The fact that it has fought only twice with foreign nations in nearly three centuries, while the lists of wars in the West during

the same period fill pages of history, and that both these wars were fought to preserve what it believed to be its national integrity; that it is heavily burdened with debt and staggering under the weight of a taxation which its splendid patriotism alone makes bearable; . . . that the Japanese people are facing problems more difficult than those which confront any other people—these facts have no weight with those whose prophecies of approaching war fill the Japanese with amazed incredulity.”¹

If we examine the physical life of the Japanese student we find that although he has not yet acquired the English zest for sports, at present he far excels the students of either China or India in his athletics. In the new system of physical development almost all the schools in Japan have an exercise ground, where the students drill and play their favourite games. The old practices of the feudal system in *jiu-jitsu* and fencing still continue. The Western games of tennis, baseball and football have become popular. Matches are held between the various schools, and athletics are playing an important part in the development of Japanese character. Rowing is a favourite sport, and regattas are held in various parts of Japan. Cricket seems

¹ *Japan To-day and To-morrow*, Hamilton Wright Mabie, pp. 6, 68, 69.

too slow for the Japanese, but they excel in baseball. The teams of Waseda and Keio Universities have several times visited America. The students are fond of mountain-climbing in the holidays, and, like the students of Germany and Switzerland, show a much more lively interest and delight in nature than British or American students. They take pleasure in the woods, the flowers, the sunsets and the scenery. In the winter, amusement is found in chess and card-playing. The Japanese are especially devoted to the theatre, and as a people they possess great dramatic talent. The picture-shows also are the delight of students.

Physical training begins in the lowest elementary schools of Japan. Three or four hours a week are devoted to gymnastics, dumb-bell exercises and games, and later on to military drill. It is a great sight to see hundreds of students learning to swim in the summer on the Japanese coast. In the Middle School military gymnastics, the horizontal bar, sectional and company drill, blank firing and mimic fighting are introduced, as well as fencing and *jiu-jitsu*. In nearly every school in Japan in which the writer spoke the students wore cadet uniform, were having frequent drills, and were accustomed to the use of arms. Students are called out for an all-night march once a term, though only

fourteen or fifteen years of age. The whole impression made upon the visitor is one of universal military efficiency, of a panoplied nation ready for a defensive war at a moment's notice. The military spirit of obedience and discipline seems to pervade the entire people. Yet Japan is a peaceful rather than a warlike nation.

The games in the schools are chosen to develop mental and physical alertness, correctness of eye and hand, courage and *esprit de corps*. Owing to the new system of physical exercise and military drill, together with the practice of using benches or chairs instead of sitting on the floor with the lower limbs cramped and without circulation, the average height in the Japanese army has increased by about an inch during the past forty years, while the weight and physical strength of the average Japanese have also greatly increased. Always a hardy nation, the Japanese to-day lead all Asia in their physical fitness and in their system of athletics.

When we turn to the social life of the Japanese student the picture is not so bright. College life in America or Europe means to most students the most joyous period of life, a time of happy friendships, social intercourse, development through human contact and the enlarging of the whole social nature. In Japan there is almost a complete lack of organized social life

either at colleges or in city homes. There is no "fraternity" or club system; college and class spirit are almost entirely absent; there are practically no indecorous jollifications, and even few social meetings in the students' rooms. Student life in Japan is not a happy holiday, but a long struggle and a serious ordeal. Friendship between individual students exists, however, and it is a common sight in Asia to see two students, whether boys or girls, going hand in hand. The result of the long weary grind, the overcrowded schedule, the fierce competition and unceasing study leads the students to break out in excess in occasional *saké* sprees. Here gambling and immorality, the presence of the *geisha* girls, whose moral character would correspond to the general run of vaudeville performers in the West, and other kindred temptations lead the student into immoral pleasures rather than to a normal social life. There are occasional associations of boys, Athletic Clubs, Debating Societies and Mountain Clubs in the schools of Japan, but broadly speaking there is a poverty of social life which often drives the students into immorality.

The students of Japan, like those of Latin America and Russia, take a keener interest in political life than the students in most other nations. Nearly every schoolboy is deeply

concerned in the deeds of the statesmen of his country. He reads the newspapers, and is ready to take part in the mobs which so easily spring up in violent protest against the action of the politicians. The most striking characteristic of Japan's political life to-day is the strong movement towards democracy, due to the spread of education, contact with other nations, the increased burden of taxation, and the growing protest of the student and middle classes against the autocratic policy of the Government.

A few years ago it could be said that while the people of China were democratic, the Government of Japan was not in truth a democracy but an oligarchy—a small clique which controlled an obedient and united nation. That, however, can no longer be said. The education of the students and their participation in political life is rapidly leading to the growth of a middle class which is making itself felt and which will, in time, make Japan a true democracy in the Western sense. The clan spirit of feudalism, however, still colours the political life of Japan. The Satsuma Clan still controls the Navy, and the Choshu Clan largely supports and officers the Army. Friendships and social life at our Western universities have influenced national development widely and deeply. In the future of Japan they may count as much.

II

If we turn now to the moral life of the students of Japan we come to the centre and crux of the chief problem facing the nation. It is not strange that with the undermining of the props of religion which so frequently rested on a basis of superstition or myth, and the breakdown of the old system of authority in all the lands of the East, a kind of "moral interregnum" should result which leaves the students without an adequate ethical basis. It will help us to sympathize with the difficulties of these Oriental students if we recall the fact that exactly the same thing occurred in the Renaissance of Europe. In the West, four centuries ago, "the spirit of the movement was essentially one of opposition to authority and of assertion of individual liberty; a practical paganism which substituted the attractions of art for the claims of religion and morality, and eventuated in deep and widespread immorality." This could often truly be said of the transitional period to-day among the students of Japan, China and India, as well as of that of Europe during the sixteenth century. When we realize our own fierce struggles with temptations, despite all the helps that surround us, natural and supernatural, and the restraints of the Christian Church and home and college,

how much more fierce must be the struggle of students who know of no help beyond themselves ?

This tendency toward immorality was early recognized in Japan, and led to the Imperial Rescript on Education issued in 1890. A careful study of this rescript should be made in order to understand the moral situation in Japan, for it is the basis of all ethical teaching in the schools. A printed copy with the Emperor's autograph is kept as the greatest treasure of an educational institution, and it is read with deep solemnity on all great occasions. Let us read this rescript critically and note its strength and weakness as a basis for moral life :

THE IMPERIAL RESCRIPT ON EDUCATION

"KNOW YE, OUR SUBJECTS :

"Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue. Our subjects, ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory and the fundamental character of Our Empire and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters ; as husbands and wives be harmonious, as friends

true ; bear yourselves in modesty and moderation ; extend your benevolence to all ; pursue learning and cultivate the arts, and thereby develop intellectual faculties and perfect moral powers ; furthermore, advance public good and promote common interests ; always respect the Constitution and observe the laws ; should emergency arise, offer yourselves courageously to the State ; and thus guard and maintain the prosperity of Our Imperial Throne, coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your Forefathers.

“ The way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors to be observed alike by their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to take it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.”

It will be observed that this rescript is based upon the five virtues and the five relations of Confucian ethics, which we shall have occasion to study in a later chapter. Try for a moment to imagine just what the horizon of life would be if you had received no Christian training in your early home and had been compelled by a scientific education to reject in disgust the

superstitions of an ignorant polytheism and nature worship. If all that you knew of religion and morality were contained in this rescript, what basis or power for moral and spiritual life would it offer? Recall the four fundamental principles underlying the advance of the Occident in Christian civilization. How much do you find in this rescript of the Fatherhood of God, and how does the righteousness here inculcated compare with Christ's conception of a Kingdom of righteousness on earth? In what way do the conceptions of brotherhood in this rescript differ from the brotherhood of Christ's disciples? How much could you learn of a future life and of hope for eternity, and what consequent moral earnestness would you have, based on the sense of personal responsibility to God?

The moral instruction in the public schools of Japan is given regularly in text-books based upon the Imperial Rescript.¹ They furnish a rather complete compendium of duty to self, to family and to country, so far as the human relationships go. It is to the great credit of Japan that she has such a thorough system of moral instruction, and before attempting to criticise it, it would be well for the Western student to recall the secular system of instruction

¹ An outline of this system of moral instruction will be found in Appendix B (see p. 283).

in his own public schools. There are two defects, however, in the Japanese system. On the one hand there is no adequate religious basis, or sanction for the morality taught, and, on the other, the teachers who expound the text-books are often men who lack the very moral power which in a perfunctory way they exhort the students to seek. When a teacher of loose moral life or of no moral earnestness expounds such a rescript and such a text-book, it is a mere form of conventional propriety. Count Okuma, the premier, like many of the leaders of Japan, recognizes this need when he says: "The fatal defect of the teaching of the great sages of Japan and China is that while they deal with virtue and morals they do not sufficiently dwell on the spiritual nature of man, and any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the Sage of Judea, by whom alone the necessary moral dynamic is supplied."

The present morals of Japan are practically based upon *Bushido*, or "The Teachings of Knightly Behaviour." This was the old moral code of the *Samurai*. It possessed no written creed, but taught the duty of self-mastery by Spartan methods of discipline, based on family pride and loyalty to family and clan. *Bushido*

inculcated the high virtues of patriotism, loyalty, friendship, benevolence and rectitude. But it neglected alike the common people and the common virtues of honesty and purity.

There is very little gambling among the hard-working Japanese students. "Lying and licentiousness" are said to be the two prevailing sins of Japan. This cannot, however, be passed without a challenge. Japanese dishonesty is a charge constantly and often ignorantly made by foreigners. It is true that the feudal system of ancient times, which exalted the military authorities and despised trade, did not tend to develop commercial honesty as did the peaceful guild system of China. *Bushido* placed emphasis rather upon loyalty in personal relationships than upon honesty in speech or in trade. Broadly speaking, while Japan has suffered from dishonesty in her commercial life she has maintained a high degree of honour in her political life, though there are exceptions in both cases. Japan has been slowly and painfully learning the lesson of commercial integrity. Her progress has been marked. The oft-repeated story of the necessity of Chinese tellers in Japanese banks and of almost universal Japanese perfidy still persists and it will die hard, but it is false.¹

¹ Chinese tellers were and are still used in foreign banks in Japan, whose head offices were in China. These tellers were expert in

Any one acquainted with the industrial life of Japan during the last decade, especially in operations of large business, must have noticed the gain in commercial honesty.

There is also a gain in the matter of honesty among the student classes as well as the merchants of Japan. It is very easy for a student in the West to sit in hasty judgment upon his brother in the East, but let him not forget that he is his brother. The writer recalls that in his own class in higher mathematics at college over half the students in the class under one professor took their books to the board under their coats and copied out the problems which they had never studied in preparation, thus taking advantage of the professor's blindness and stupidity. Of course these men did not consider themselves dishonest. It was just "using a trot," or "cribbing in exams.," or "fooling the prof." When the Japanese do such a thing we call it dishonesty; when we do it, it is "only a joke." We do not realize that this is exactly how they regard it. Neither their conscience nor ours has been educated to view sin in its right light; neither they nor we fully realize that the man who trifles in college is apt to become a trifler,

dealing with Chinese fractional currency, and were experienced in the policy and methods of these foreign banks. But *Japanese* banks in Japan do not employ a single Chinese teller, and never needed to do so because of the dishonesty of their own employees.

and that the man who cheats is in reality cheating himself in the matter of the great verities of life.

The religious life of the students of Japan can be understood only in its historical setting. From ancient times Japan has had three recognized religions. The indigenous faith of Japan was *Shinto*, which means "The Way of the Gods." Without a founder, without theology, without sacred scriptures, without a creed or adequate moral code, this national cult suffered arrest of development when Buddhism came in to minister to the religious instinct of the people. *Shinto* is a combination of fetishism, nature worship and ancestor worship; it is the primitive cult of Japan nationalized. An aid to patriotism, it has been a failure as a religion: indeed from the standpoint of developed ethical religion it can scarcely be called a religion at all. It is rather in its official form a code of State veneration of national heroes. Its sum of human duty is, "Follow your own highest nature, and obey the laws of the State." Almost without morals, and without immortality, *Shinto* has but a feeble regulative power over the moral life of the people, and even less over the students.

While *Shinto* emphasizes the national life and Confucianism the social relations and consequent duties, Buddhism with its religious worship and its *Nirvana* emphasizes the vanity of the

physical and temporal and the supremacy of the spirit world. The Buddhism of Japan, however, was not the Buddhism of India. Entering Japan in A.D. 552, a thousand years after Gautama had died, it had been largely changed from its original form. This Northern Buddhism had developed along the line of personification. It created a pantheon of personal gods to satisfy the hearts of the peoples to whom it ministered, and absorbed the superstitions of the countries through which it passed. While it lost its original simplicity and unity, and the high moral purpose of the Buddha, in its popular forms and sects, it yet grew in religious value, rising to a conception of Ultimate Being to which Gautama himself had not attained. Thus the most important Buddhist sect of Japan believes in a personal God or gods, in religious worship and in a future heaven and hell. The religion of the masses has nevertheless been largely divorced from intelligence and personal morality, and reduced to ceremonial and ritual.

In recent years Japanese Buddhists, finding that they are losing their hold upon the people, and in order to offset the advance of Christianity, have copied much from the latter religion, and have tried to reproduce Christian institutions at every point. Thus they have founded Buddhist Sunday Schools, Young Men's Buddhist

Associations, Summer Schools, preaching services, army work, care for the outcasts and charitable institutions. They have endeavoured, by expurgating the old faith and reconstructing it, to present a new front in order to cope more successfully with the advances of Christianity.

Confucianism, as the foreign faith of China, has been shaken off and is scarcely recognized now as a separate religion in Japan. Its moral precepts, however, have permanently and profoundly entered into the heart of the nation. The three religions which continue to exert an influence in Japan to-day are *Shinto*, Buddhism and Christianity. The relative strength of these religions is shown by the following figures, for Christians hold a power and influence in the best life of the nation out of all proportion to their numerical strength.

	Temples or Churches.	Priests or Workers.
<i>Shinto</i> Shrines . . .	37,134	..
„ Priests	14,527
Buddhist Temples . . .	71,770	..
„ Priests	52,721
Christian Churches . . .	1,250	..
Japanese Christian Workers	2,142

It should not be understood that a given individual in Japan necessarily owns allegiance exclusively to one religion, as to *Shinto*, Buddhism or Confucianism; rather would his faith and practice be an amalgam of all three. Among

the masses nature worship and ancestor worship, combined in some form of rude polytheism, still constitute the greater part of religion for the common people of Asia.

The student in Japan receives such little religious life as he has from the following sources. From Confucianism, through the feudal code of *Bushido*, and specific instructions in the Chinese classics, he receives his moral standards, and his conception of virtue based on the family and social relationships. From *Shinto* he gains his patriotism, his loyalty to his emperor, his clan and his nation. From this also he receives his conceptions of ceremonial purity and simplicity. From Buddhism, in the customs of the home and through the religious practices of his mother, the impressive rituals in the temples or the preachings of the priests, he receives his religious ideals, his hopes and fears for the future, and his sense of spiritual realities. From Christianity, consciously or unconsciously, the student has received his new conceptions of the unity, the holiness and the Fatherhood of God, the worth of the individual, the brotherhood of man, and the higher conceptions of marriage and morality. He has also perhaps been impressed with the character of Christ, as the highest ideal realized in human life; and from Christianity he has received the conception of religion as

practical and modern, and as possible of adjustment with modern thought.

Although, as we have shown, a vein of agnosticism and scepticism runs through much of the student life of Japan, we are liable in the West to interpret it in terms of our own conceptions. It is commonly said, for instance, that the vast majority of university students in Japan are atheists or agnostics. They are not such in the Western and exact sense of those terms. Doubt and indifference would rather characterize the attitude of the majority of students. Down below all this doubt or indifference there lies the human heart, always great, always susceptible, with a moral conscience and religious capacity, always made for God and restless without Him. One who perhaps better than any other knows the students of the Imperial University of Tokyo has made the following estimate of their religious attitude: Confucianists 100, Christians 250, Shintoists 500, Buddhists 700, Sceptical and Agnostic 300, Indifferent to religion 3150. This last class, which is so largely in the majority, is often designated as atheistic or agnostic, yet these men will attend religious meetings, and listen with deep interest and earnestness, and are capable of being reached by the right men. A Christian speaker from the West would receive a larger and more earnest

hearing from students in the University of Tokyo than in many of the colleges of America which are upon a religious foundation. Statistics of religious belief in Japan, however, stand out in striking contrast to those of India, where among a population of over three hundred million only seventeen persons at the census of 1911 avowed themselves as atheists and only fifty as agnostics. Of these the majority were in Burma and were presumably Chinese.

At present there is evidence of at least the beginning of the breakdown of the naturalism which was once so prevalent. The naturalism of Nietzsche was for a time eagerly adopted by the students and youth of Japan, but like the pathetic life of that "calamitous philosopher," unsettled, restless and stormy, young Japan has turned away, sated and sick at heart, after feeding on the sensuous husks of this creed. To-day many of the students are turning from Nietzsche to the writings of Eucken, Bergson and James. Japanese religious thought is in a transitional and somewhat chaotic state at present. A number of strong Japanese leaders, in reaction against both the superstitions of the ancient religions and the ecclesiastical and orthodox bodies of evangelical Christianity, have established independent latitudinarian movements of their own. For example, Mr. K.

Matsumura has a considerable following in his "Society of the Way." He sums up his doctrine under the two heads of "Heaven" and "Humanity," teaching an impersonal God or Providence and salvation through self-effort. The Association Concordia is one of the many examples of an earnest opposition to materialism and destructive and merely negative agnosticism and of desire to promote a deeper life of the spirit in harmony with the best knowledge of this progressive age. There is also a strong tendency toward an eclecticism like that of the *Brahmo Samaj* in India. Taking a Confucian moral basis, with certain elements of Christianity, they usually add a modern humanism with the ideals of brotherhood and of progress. They are chiefly varying forms of an eclectic unitarianism, and are liable to prove popular.

The new attitude that is being manifested in Japan is voiced by Baron Sakatani, Mayor of the city of Tokyo, who said in substance in a recent address: "Japan has come to a turning-point in its history. Educators have taken off their helmets and surrendered to Religionists. My father was a Chinese scholar, strongly opposed to both Buddhism and Christianity. Buddhism he regarded as an enemy to the State, and Christianity as wholly pernicious. It is not strange, therefore, that the leaders of the

nation, both political and educational, determined upon their policies with small regard for religion. For fifty years the attempt has been made to get along without religion both in education and in any endeavours towards social reform. That attempt has failed. It is now admitted that religion is essential to the life of both the individual and the nation. It means that a moral crisis in the history of the nation has arrived, that a great moral need is pressing, and it is recognized as a fact that this need can be met only by religion."

If this attitude is typical it shows a radical change of front in Japan. It is well that many of the leaders of the nation already recognize the danger of the former trend towards irreligion.

III

As we examine the activities of the students of Japan in their intellectual, physical, social, moral and religious life we become convinced of the insufficiency of a purely secular, materialistic education on the one hand, and of the inadequacy of the three historic religions of the past on the other, to meet the needs of the student body or of the nation as a whole. Let us turn to Christianity, and especially to Christian education, to see whether they have any solution

to offer or any signal contribution to make to the needs of Japan and of her student leaders.

The aims of Christian education in Japan were thus stated at the Edinburgh Missionary Conference: "The main aims of Christian education in Japan should be to serve the Christian community, to train Christian leaders for the Empire, and to put the Christian impress upon non-Christian students."¹

Dr. Ibuka, Principal of one of the leading Christian institutions of Japan, also well states the strategic aims of Christian education to his nation:

"Japan is accepting many of the elements of the civilization of the West and engrafting them upon its own civilization; and it is highly important that as widely and rapidly as possible the Christian elements should be so accepted and engrafted. . . . It will make a vast difference in the future of Japan, if now, in this crisis of its history, large numbers of young men and young women have lodged in their minds the Christian world-view and the foundation truths of historical Christianity. This will be emphatically true in the case of those who accept Christianity as the rule of their own lives; but it will also in large measure be true in that of those who yield to it only the assent of their minds. Educa-

¹ *Edinburgh World Missionary Conference Report*, vol. iii. p. 165.

tion is yeast, and Christian education is Christian yeast."

Christian educators and Christian institutions gave the first impetus to modern education in Japan. Their growth for the first twenty years was marked.¹ There are at present in Japan, however, only twelve Christian schools for boys and girls of middle school grade, enrolling over four thousand students. There are forty-five Girls' Boarding Schools of lower grade, enrolling over five thousand students. A great college like the Doshisha Christian University, founded by Neesima, has reached an enrolment of over thirteen hundred. In that one university over two thousand baptisms have been recorded among their students. The Momoyama Middle School reports five hundred out of six hundred students voluntarily attending Bible instruction, while twenty have been baptized during the year.

The results of Christian education in Japan have pervaded the very life of the nation. The first result was to give birth to the Christian Church and to supply it with leaders and literature. It has also vitalized the new civilization

¹ Total schools in	1878	.	.	.	30
" "	1882	.	.	.	63
" "	1900	.	.	.	133
" "	1907	.	.	.	150

Edinburgh Report on Education, p. 132.

of Japan with spiritual ideas. It has given a new conception of righteousness, of integrity and purity, of womanhood and the home, of private, family and national life. It has deeply influenced Government education. It led the way in the pioneer work for the education of girls, while its kindergartens were models and are still the best in Japan. Its influence on literature and national life has been marked. The literature during the Era of Seclusion was Buddhist in tone; during the present Era it is Christian. Christian schools have produced a novelist like Tokutomi Kenjuro, a poet like Shimahaki Toson, while the editors of some twenty of the leading journals of the empire were trained in Christian schools.

Unfortunately, however, Christian education has been almost driven to the wall by the bureaucratic and uniform system of Government education. The missionary institutions have not been able to keep pace with the heavily subsidized and recognized Government institutions. Miss Tsuda says: ¹ "To-day education in the mission schools is on the whole, grade for grade, below Government and public schools." The causes of this weakness are lack of prestige and Government recognition, lack of proper equipment, the inferior quality of many of the teachers, lack of

¹ Art. in *International Review of Missions* for April, 1913.

co-ordination and union on the part of the missionary forces, caused by denominational competition and the incompleteness of the Christian system of education. None of the higher courses entitle the student to be a candidate for entrance into the Imperial universities. On the other hand, the Christian schools still excel in their moral and spiritual training, in the teaching of English, and in better pedagogic methods. The work of educational missions should be strengthened in Japan.

One urgent need is that of a union Christian university. Of the present recognized religious schools in Japan only one is Christian, while eight are Buddhist. The Imperial University is not calculated to produce trained Christian leaders. A Christian university is needed as a corrective to the agnostic and materialistic tendencies of modern Japan, to meet the present revival of Buddhism, to unify and strengthen the Christian Church, and to furnish it with great leaders, as well as to give strength and completeness to the lower education at present conducted under Christian auspices. Such a university would be welcomed and recognized by the Japanese Government. It should, however, generously and wisely recognize and trust Japanese leadership. Two-thirds of the members of the Board of control should be Japanese. If

half are Anglo-Saxon, this is liable to mean Anglo-Saxon domination and the possibility of denominational jealousies.

Christian missions can furnish a great contribution to the national life in the education of women. The position of women has changed with the social changes of the Meiji Era. The former attitude of the Japanese towards women is stated in *The Great Learning for Women*, which says :

“The five worst maladies that affect the female mind are : Indocility, discontent, slander, jealousy and silliness. Without doubt these five maladies affect seven or eight out of every ten women. Such is the stupidity of her character that it is incumbent on her to distrust herself in every particular, and to obey her husband. A new stage was reached when Marquis Ito said : ‘By educating our women we hope to ensure greater intelligence in future generations.’ The Minister of Education said in his official report of 1890 : ‘In short, female education should be diffused over the whole country.’ ”¹

The Government, under Christian influences,

¹ The Commission on Education at the Edinburgh Conference urges that “the control and administration of Christian schools in Japan should pass gradually but steadily into Japanese hands. The assistance of foreign educators is still needed, but their position must be advisory and co-operative rather than controlling ” (*Report*, vol. iii. pp. 159, 165).

began to provide girls' schools. This was as early as 1872. Of later years, however, there has been a reaction against the adoption of the feminist theories of the West with their greater freedom and cry of "women's rights." Such schools as that under the able leadership of such a Christian as Miss Tsuda, who was educated in America, exert a powerful influence in Japan. Out of 160 students, 150 are in the Young Women's Christian Association and 120 are in voluntary Bible classes, while the students teach some 200 scholars in four Sunday Schools and outside Bible classes.

Japan now boasts of having 97 per cent of girls of school-going age in the Government institutions of primary grade. The Girls' High School course extends over four years.¹ The study of domestic science and household matters is wisely given a prominent place in the curriculum. The study of cooking, household work, sanitation and housing, the care of children, management and economy, household book-keeping, sewing and other useful subjects form part of a Japanese girl's education. They are also taught in methods of kindergarten and home education, manual work, knitting and

¹ The subjects taught in the regular course are morals, the Japanese language, a foreign language (usually English), history, geography, mathematics, science, drawing, household matters, sewing, music, and gymnastics.

embroidery. Thorough courses in gymnastics, games, marching, etc., are arranged for the girls' schools. Unfortunately the chief lack in the whole system lies in the absence of ideal and spiritual elements. It is rare to meet any young woman student who is a sincere believer in Buddhism, but a daily occurrence to meet one who says: "I believe in nothing."

IV

As we study the conditions of student life among both the men and the women it becomes evident to us that they are in an age of transition. There are many serious problems confronting Japanese students during this difficult period. There is the problem of choosing a life-work or profession, more difficult in Japan than in America because the economic advance has not kept pace with the rapid growth of education, and there are not sufficient openings for graduates and students either in Government employ, in the professions, or in business. The student must also face difficult moral problems caused by the conflict of new individualistic and Occidental ideas received at school with the old Oriental conditions still prevailing in the home. There are also the problems raised by the conflicting claims of the three religions which con-

front the Japanese student, and the questions raised as he faces for the first time the claims of Christianity. A typical list of questions and intellectual difficulties besetting the Japanese students to-day will be found in Appendix C,¹ and should be studied by any one wishing to understand the problems of Japanese student life.

Let us ask, in conclusion, what is the need of Japan and of her students to-day? As we study the moral and religious life of the students, and the conditions of life in the nation, and as we recall the strength and the weakness of the various systems of religions, is it not evident that Japan's deepest need is inward and spiritual, and that only pure Christianity can meet the need of this great nation, which has attained to such a noble record of achievement during the present generation? From the attainments she has made in the material and intellectual sphere she must now pass to the higher and more difficult plane of the moral and spiritual.

First of all we can endeavour to meet Japan's need by sending her not many men, but a few of the best that we have, to help solve her national problems. These men should be men of intellectual strength as well as of deep spiritual life.

¹ See p. 285.

A few of our young missionaries are inferior in intellectual ability and in culture to some Japanese Christian leaders. If you meet one of the modern pastors of Japan, such as Miagawa or Ebina, he is ready to discuss with you the latest issue of the *Hibbert Journal*, the last book of Eucken, Bergson, Royce or James, or the danger to Japanese thought of the writings of Nietzsche or Spencer. How many of our American students could hold their own with these men? It should not be thought, however, that because Japan has a few Christian workers of this grade that she no longer needs the missionary. Japan, strong as she is in many ways, will still need the help of these Christian nations.

The day has passed when any nation, be it Japan or America, can live unto itself or by itself alone. It is probably still true that about two-thirds, or thirty-four millions, of the Japanese people have never heard Christian preaching. The 962 Protestant missionaries and 700 ordained Japanese pastors are quite insufficient to reach this vast multitude. Only 1 in 272¹ of the people are Christians, as compared with 1 in 3 in the United States. While there are approximately 90,000 Protestant Christians in

¹ These figures include Roman Catholic, Greek Catholic, and Protestant Christians.

Japan, they are faced by an army of 67,000 Buddhist and *Shinto* priests. A limited number of strong and carefully selected missionaries are needed for Japan. As President Harada of the Doshisha University says: "Some may ask whether there is need of increasing the missionary force at all, and to this I unhesitatingly answer, Yes. Japanese leaders emphasize, and rightly, that Japan wants only carefully selected missionaries, spiritual prophets, intellectual experts, social service engineers. And with equal insistence and equal wisdom they plead for money from the West."

Not only evangelistic missionaries but teachers are needed both in mission colleges and in the Government schools of Japan. More than seventy-five such Christian teachers of English have been placed in the Government schools through the agency of the Young Men's Christian Association, which finds suitable openings for such men. They have as a rule been treated by the Japanese Government with great consideration, and are left free to use their leisure time in Christian work or social service.

During the last fifty years in Japan the number of missionaries has increased from 10 to over 900; the Christians from none to 189,000, including some 90,000 Protestant, 66,689 Roman Catholic, and 32,246 Greek Catholic Christians, while the

Christian community of adherents is two or three times as large as this. The Sunday Schools grew from none to 1600, with 100,000 children under instruction. A leading Japanese estimates that "there are in Japan a million persons who are fashioning their conduct according to the principles of Jesus Christ." Fifty years ago there was no Bible in public circulation; to-day its circulation is numbered by millions. Then there was hardly a hospital or asylum in the land. Christianity has been the pioneer in establishing homes, hospitals, refuges for the poor, the blind, the fatherless, the insane, the leper, the outcast and the criminal. Such institutions were practically unknown in old Japan. Revenge was one of the cardinal virtues of *Bushido*, the moral code of the upper classes, but new Japan praises Christianity for its philanthropic fruits, and the adherents of the older faiths pay the tribute of imitation.¹

The very achievements which the Christian movement in Japan has already made should call us to enter this open door to-day with fresh courage. It will be remembered that during the 'eighties there was great enthusiasm in Japan for things Western, including the Christian religion. During the 'nineties came a period of

¹ See pamphlet by Clement and Fisher, *Japan To-day and To-morrow*.

reaction and anti-foreign sentiment, owing to the treatment experienced by Japan at the hands of foreign nations. But to-day the Japanese students and people, sobered by the lessons of recent years, and realizing in their personal and national life the dangers of materialism and naturalism, are turning with deeper concern and openness of mind to consider the claims of Christianity. The three years' evangelistic campaign which is being conducted with such notable success throughout the nation and the recent call for additional foreign missionaries both show the deep realization of spiritual need on the part of the people themselves.

Dr. Dearing, in his general survey for the year 1914, says: "No nation in the East is so well prepared for a great religious awakening as is Japan. There is a widespread and generally correct estimate of the value and character of Christianity. There is no special prejudice existing against Christianity which cannot be removed with far less difficulty than in any other Eastern land. The recent humiliation of the nation over the naval scandal and other national lapses and weaknesses have served to turn the mind of the nation toward a source of strength which they individually understand far better than is supposed by people in the West. The present is

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an unusual opportunity for Christian propagation and progress. Famine and disaster and social problems are all adding their emphasis to the call of the hour for the nation to turn to God for help.”¹

¹ *The Christian Movement in Japan*, 1914, p. 29.

CHAPTER IV

THE NEW GENERATION OF CHINESE STUDENTS

The sudden change—Personal influence of the President—Promises and threats in the present situation—New attitude of educated Chinese towards Christianity—Evidence afforded by success of the meetings at Changsha—Mental and social outlook of Chinese students—Past achievements and traditions—Confucianism and character—The religions of China—Openness of students to appeal of religion—Problems of thought among them—Christian education in China—The opportunity as illustrated by the meetings at Hangchow—Bishop Bashford and Sir Robert Hart on the crisis.

I

WE are witnessing to-day in China the same "stupendous process" of national awakening and revival of learning as we have seen in other countries of Asia. Here the movement is sudden and colossal, and stands out in violent contrast to the old order. China was slower to yield than other Oriental nations, but when she yielded she moved, as it were, all at once. By a single edict the old classic system of education was swept away and a new and Western system was soon adopted, at least on paper.

China has seized upon the ideal of a Republic, of democratic and representative government, and has attempted, confessedly, to base this change, as she did all her previous life, on education. Yet of necessity she lacks the experience and the trained supervisors, the teachers, the executive leadership, and the efficient administration to accomplish this change immediately. Deeply the nation needs our help, and needs it at once. There is a need of foreign teachers for both mission and Government schools, and of evangelistic missions to teach the students and future leaders of the young Republic those foundation principles of life which were brought to Europe by the early Christian missionaries from Asia. China stands to-day at the crisis of her long history. The situation is urgent and imperative. What we do must be done quickly, for the door of opportunity may close, or partly close, as it did in Japan. This is the decisive decade of her history, and perhaps the turning-point of her destiny. She is facing the most colossal educational task ever attempted in a single country or by a single people. To educate one-quarter of the human race, where at present it is estimated that only one man in twenty-seven and not one woman in a hundred can read, is in itself a herculean task.

An interview with Yuan Shih-kai convinced

the writer that the late President was himself the epitome of the present situation in China. He was a man of striking personality and of great personal magnetism. He was both strong and winsome, at once powerful and magnetic. With a clear black eye, of great penetration and depth, a large head, a prominent forehead, close-cropped grey hair and moustache, and a short, stocky, active figure, he somewhat resembled Theodore Roosevelt in personality. He was China's strong man. His was a great mind looking out of a body conditioned by its Oriental environment. Though mediaeval, conservative, Confucian and Asiatic, he was none the less at the same time broad-minded and progressive. Peering from the dark depths of those piercing eyes were two men, the old and the new. In his own personality he united the two forces that are struggling for the mastery of this great land of China. Two eras met in this man as the representative of a great nation in the hour of crisis—the ancient and the modern, the Oriental and the Occidental, the patriarchal and the patriotic, the autocratic and the democratic, the forces of the old era and of the new. There persisted the old nature, born of an environment that is mediaeval, accustomed to paternal government, to absolute power and Oriental diplomacy and conservatism. But there was also

a man born of the new period, who bade his soldiers throw away their bows and arrows, and called to his assistance the finest German military drill masters for the making of his modern army. He stood there, President of a Republic, maker of a constitution for ancient China, calling to his aid advisers like Dr. Goodnow of Johns Hopkins University and Dr. Morrison of the London *Times*, desiring reform, progress and uplift for his country.

The present time can best be understood if we realize that China is passing through a period of *transition*. Intellectually, China is passing from the age-long ignorance of the masses and the artificial classical education of the favoured few to the beginning of an era of modern popular education. Economically, there is a transition from a simple agricultural stage to a new industrial and commercial era. Politically, she is passing from an autocratic to a republican government, from national isolation to a place in the great brotherhood of nations, from a conception of government that was paternal, patriarchal and personal to one that is constitutional, statutory and legal, and from an era of special privilege for officials and their retainers to one of justice and equity for all men before the law. Socially, China is passing from a civilization centred in and circumscribed by

the family to a new consciousness of national life, from the abject subjection of the individual under a crushing paternal system fixed by the worship of ancestors into the rights of a new individualism, from the narrow limitations of class and clan to a new social consciousness and social service. Morally and religiously, China will pass from nominal conformity to a conventional ethical code into the growing appreciation of a dynamic of higher righteousness, realized in a new relation to a personal God; from blind obedience to almost the last of the dying national religions to growing participation in the universal world religion, with liberty of religious belief and worship. In a word, China is passing through a great transition, intellectually, economically, politically, socially and religiously.

There are two contrasted views of the present situation in China. There are hopeless pessimists who point out the following discouragements. They maintain that the government is too autocratic, and is centred in a single man; that all national, provincial and local organs of self-government have been swept away in the recent rebellion; that the abolition of the Young China Party has lost to China the leadership of the best brains and education of the Republic. They allege that there is a lack of

the sense of law, of personal responsibility, of corporate action, and of official honesty, owing to the inheritance of the traditions of the Manchu Dynasty. They note the foreign encroachments in Mongolia, Manchuria and Thibet, and the designs of certain foreign Powers regarding further aggression in China.

We would not minimize any of the serious obstacles that confront China to-day. But there are great encouragements which stand out unmistakably to him who has eyes to see. The Chinese people persist and grow, still permanent after four thousand years of continuous history—democratic, self-governing in the family, the clan, the guild and the province, with a vast capacity for compromise, adjustment and passive resistance. The Chinese are still here, and are here to stay. Never old, ever young, always rejuvenated, virile, strong and intelligent, pours forth this living stream of life, outlasting twenty-four long dynasties, outliving kingdoms and empires that have fallen beside them. Changeless, yet ever changing, slowly evolving, China still persists. Under dynasties or democracies, under rulers autocratic or republican, under regimes paternal or patriotic, ancient, mediaeval or modern, flows this endless stream of the life of China.

The Republic persists and grows. It now

possesses a written constitution, which, if not advanced like those of the most democratic nations of the West, yet marks a long step in advance for China. With a strong bill of rights for the protection of the individual, acknowledging ultimate power in the people as a whole, and with a strong and practical central Government, this constitution is pronounced by Professor Goodnow of Johns Hopkins University as workable, and on the whole well suited to China's present needs. There is unmistakably a growing national consciousness.

Peace and stability are steadily growing. Despite the absence of any foreign loan and the constant prophecy of China's imminent bankruptcy the central Government is receiving money from the provinces and slowly getting upon its feet.

II

As a concrete illustration of the new attitude toward Christianity let us note the change which has taken place in a single typical city in China. After leaving Peking and the North we made our way to Changsha, the capital of the once bigoted province of Hunan in inland China. When the writer first went out to the foreign field the journey from Peking to Hankow took thirty-six days. The railway journey now

takes less than thirty-six hours, with a good dining and sleeping car service in a vestibule train. In writing the first edition of a little pamphlet on *The Supreme Decision of the Christian Student*, some twenty years ago, the writer appealed for volunteers to enter this unoccupied province of Hunan, which then had over twenty millions of people without a single missionary or Christian. On the occasion of our visit in 1914 we saw, as we entered the great gates of the ancient walled city, the posters announcing the evangelistic meetings on the very notice boards where a few years ago hung the posters which called for the killing of the "foreign devils." Here, fourteen, or even four, years ago we might have been driven out by angry mobs ; but what a change to-day ! As we came to the opening meeting there was a young missionary acting as gate-keeper who had first entered the city on Thanksgiving Day, 1898. Himself driven out from the city gate by the officials, he had come back a week later by another gate, only again to be forced out, and driven down the river. The next year, when he returned, he was again attacked by the crowd, swung by his queue, beaten and driven from the city by an angry mob shouting " Kill the foreigner." This year he opened the gates at the entrance to the meeting to let in the throngs

of modern students who crowded to get tickets of admission to hear the message of Christianity. During the Boxer year the missionaries were driven out and almost all their chapels and houses were destroyed. In 1902 two missionaries of the China Inland Mission were brutally murdered. Even as late as 1910, six short years ago, in the Changsha riots, the foreigners again had to flee for their lives, and their churches were burned.

What a contrast to-day ! Near the Confucian temple we entered a great pavilion erected for the meetings in the grounds loaned by the Governor himself. Three thousand students were admitted to the meeting by ticket, the Governor's band was in attendance, and his hearty message of greeting in approval of the meetings was read to the students by the leading Government college president, who was in the chair. At the close of the meeting the band played " God be with you till we meet again ! " We came to the city in answer to a telegram from fifteen Confucian principals of schools and colleges inviting us to address their students. The editors of the newspapers also co-operated, and opened the columns of the press to extend the message of the meetings. Seven hundred women students attended special meetings for women. In this isolated inland capital there are

to-day over eight thousand modern students in more than thirty institutions patterned after the models of Western civilization.

On the second day, after hard hitting on sin as the cause of China's present weakness, we had expected a falling off in the attendance. Nearly half an hour before the time of the lecture, however, the doors had to be closed. We found over three thousand students crowded in the hall, and five hundred were outside in an overflow meeting addressed by one of the missionaries. The question in every heart was : " What can save our country ? "

Our subject on this day was " The Hope of China." We asked the students if they had anything that could save their country and make honest officials, merchants and students, but they were silent. For an hour we laid before them the claims of Jesus Christ in the appeal of His teaching to the mind, the appeal of His character to the heart, the offer of His power for the will. We tried to show that He is able also to solve the social problem, to meet the test of universality in a Gospel valid for all men, and to give the dynamic of progress which China needs to-day in that He brings us to God, the ultimate power of the universe. As we went on to speak of Christ and the meaning of His cross and sacrifice there were tears in the students'

eyes when we spoke of the martyrs of 1900 who had laid down their lives for China. Finally, we asked how many men in dead earnest were ready to join Bible classes to make an earnest study of the four Gospels with open mind and honest heart. Over a thousand Confucian students signed cards as inquirers and remained to an after-meeting. Several hundreds of these men came out the next day, in spite of the rain and the distractions of a Chinese feast day, to be assigned to Bible classes.

The closing Sunday was a crowded day. Early in the morning we went out to address the students of "Yale in China."¹ Thirty-nine of these men took a stand before their non-Christian classmates, and expressed their desire to enter the Christian life. From the Yale meeting we hastened to the Governor's *yamen* to speak, at his invitation, before his staff and the leading officials of the province on what Christianity could do for China. The officials, gentry, leaders of the Board of Trade and the Board of Education also gave us a reception, and requested us to address them at another meeting. From the Governor's *yamen* we hastened to a church in the city to see the first

¹ Yale is conducting a large educational and medical mission in Changsha, Princeton has a successful work for the students and leaders of Peking, and Harvard a medical school in Shanghai.

two student leaders baptized, men who had decided the night before to take a public stand for Christ immediately.

III

The Chinese possess a high degree of intelligence. Their former classical system of education abnormally developed and emphasized the faculty of memory. It failed to develop imagination, capacity for invention, and originality. The nation, however, which discovered gunpowder, which invented printing five hundred years before Gutenberg worked in Mainz, which gave to the world her treasures in bronze, porcelain and silk, with her early discoveries in the arts and sciences, has proved her title to originality and invention, though these qualities have long been stifled by conservative tradition. Sir Robert Hart says: "The Chinese are well behaved, law-abiding, intelligent, economical and industrious. They can learn anything and do anything. They are punctiliously polite, they worship talent, and they believe in right so firmly that they scorn to think it requires to be supported or enforced by might. These qualities are not simply to be found in isolated cases, but are characteristic of the race as a whole."

In their physical life the students of China

have not the same advantages or development as those of Japan and the West. It should be remembered that the Chinese were originally a vigorous and athletic people, and for many centuries ideals of physical strength were maintained. The hero was one who could lay down his pen and buckle on his sword, using either with equal skill. The educated man was an athlete as well as a scholar. No man was considered prepared for Government service who was not skilled in archery and horsemanship. Among the ancient books are systems of athletic exercises which are wonderfully modern ; boxing, horsemanship, archery and athletic games were popular. *Jiu-jitsu* had its origin in China.

In the time of Confucius the student, up to the age of fifteen, had six duties in life : manners, reading, writing, arithmetic, music and athletics. The latter consisted chiefly in archery, hunting and horsemanship. The change which has resulted in the physical deterioration of the Chinese was brought about by a deliberate policy on the part of the throne. About thirteen hundred years ago the emperor, fearing the growing power of the officials, initiated a system of examinations in which all tests of physical skill and endurance were eliminated. They were confined to severe literary tests only. Some eight hundred years later the founder of the

Ming Dynasty introduced further limitations on the type of literary composition, requiring a technique so artificial and difficult to master that the efforts to excel in it completely absorbed the time of the scholars and excluded all physical recreation. The result was a gradual change in ideal. The typical scholar and official became a hollow-chested, anaemic bookworm. The flowing silk robe became his dress, and the long finger-nail the proof that he had devoted himself exclusively to intellectual rather than to physical exercise. The change in the ideals of the scholars meant a change in the ideals of the nation. No nation has ever been so completely in the hands of its literary class. The officials were drawn exclusively from them. They determined the political policy and moulded public opinion. When the physical ideal was lost to them, the physical decadence of the race was inevitable. So completely was the suppression of the athletic instinct that up to twenty years ago all interest in athletics and even the play instinct in children seemed to be almost dead.

Contact with the West, however, has brought change. A new ideal of education and of life has appeared. The most popular gatherings in any of the large cities of China during the last five years past have been the local and national athletic meetings. They have been promoted

by Christian schools and colleges, by the Young Men's Christian Association, and by returned students from abroad who are teachers in Government schools. The solution of China's physical problem lies in the trained physical director.

The social life of students in China is exceedingly meagre. There is a striking absence of organizations providing physical, social and intellectual recreation among the students. Returned Chinese students from Europe and America are always struck by this difference in the social life of China, and speak of their own Oriental students as bookworms. In the dormitories or hostels, conducted by the Government, there are often strict regulations, and the students are not allowed out at night. Of social life, however, there is little. In private schools or among students who are not in supervised hostels the influences are often demoralizing. There is a marked absence of organized social life. Student life in China is not a joyous thing and a happy memory, as it is among students of the West. There are practically no fraternities or social organizations, and the monotony and hard grind of student life in cramming for examinations is often broken only by the immoral pastimes of gambling, drinking and impurity. Where life is cramped and denied

normal expression it naturally breaks out into the abnormal.

On the other hand, Chinese students possess a great capacity for friendship. They are frank, warm-hearted, sincere. In practically every college in the West they have been able in a remarkable degree to adapt themselves to the new social conditions and enter fully into the student life of other nations.

IV

The moral life of the students of China is based, theoretically at least, upon the Confucian classics. Confucius himself believed in education predominantly for moral culture and with a view to social service, though this service was largely limited to official employment. It had both an ethical emphasis and a social outlook. It rested, however, so largely upon an agnostic basis; it lacked the vital personal relation to God as Father; and it was without the mighty moral enthusiasm generated by the Gospel of Christ. In a word, this system has produced among the students of China perhaps the deepest moral consciousness possessed by the students of any non-Christian country. But while it has developed moral consciousness it has signally and pathetically failed to give adequate moral

power and to develop moral character. Thus Confucian ethics teach honesty as one of the five virtues, yet the whole official system of Government is honeycombed with dishonesty, "squeeze" and corruption. It teaches prudential morality and social purity, and its influence has been considerable, but it fails to give the compelling motive and power to keep the students of China pure.

Formerly the system of instruction was based largely on the Chinese classics and the ethical precepts of Confucianism, but with the coming of the Republic and the rejection of the old system of education there came a period of liberty and licence, similar to that which followed the French Revolution, which was largely without moral sanctions and standards. The Minister of Education speaks with alarm of the growth of immorality among the higher students of China. Lectures on ethics, based on the sacred books of China, have again been made a part of the curriculum in many of the Government schools. The teachers, however, are often men whose lives are known to be in open contradiction to the precepts taught, and the teaching is often formal, perfunctory and lifeless. The students formerly bowed low in obeisance to the tablet of Confucius at regular intervals during the scholastic year. This, however, for most students

was but an empty outward rite, lacking in moral power or uplift. Many of the Government schools in China have recently welcomed Bible classes among the students as a moral dynamic for character-building. As one Confucian President of a large industrial school said: "We welcome these Bible classes because we believe they will give our students the moral help which they need and which I feel myself unable to provide." A former Confucian director of education, a man of wide experience, said recently that the Government schools were far behind the mission schools in the matter of their discipline, and in the power imparted by the religious exercises and teaching.

At the First National Educational Conference held in Peking in 1912, it was unanimously agreed that development of moral character should be given first place in the schools of China. This was felt to be the deepest need. It was also unanimously agreed that the schools were not to have Confucian worship. To take its place at the anniversary of Confucius' birth, it was decided that the principal or teachers be asked to give addresses on the life of Confucius, his teaching and its effect upon Chinese civilization. It was suggested that a memorial service might be held, but that it should not be in the nature of ceremonial worship. After thirty

centuries of trial, however, there is such a pathetic lack of adequate moral power and the dynamic of progress in the Confucian system that a grave problem confronts the educators of China to-day. The breakdown of the old system has come before the formation of the new. Old standards are passing away, old faiths are decaying, the old sanctions are weakened. Before going to his school the Chinese boy formerly bowed low in reverence before his parents, and again before his teacher upon entering the school. But now an evident lack of reverence, of discipline, and of respect for authority has come in with the new era. His Excellency, Sun Pao-chi, the Acting Premier of China, said recently in an address to successful student candidates in an examination: "Within the past two years corruption has been worse than in any previous period of contemporaneous history." The failure of many members of the recent Parliament to withstand the temptations to bribery and corruption, and the yielding of many of the younger officials of China, who were recent students, to the old system of corruption inherited from the Manchu Dynasty, have proved a heavy blow and a deep disappointment to China's most earnest leaders.

China's greatest asset to-day is her deep moral consciousness. Her greatest need is for

moral power and character, based on a vital religious life. While immorality is perhaps more widespread than among students of the West, this is not to be wondered at. Before judging the students of any other land let the reader look into his own life and ask how far it is one of moral victory. Realizing your own fierce temptations, ask yourself what that fight would be if your faith in God as Father and in Christ as your Saviour were taken away, together with the helps and restraints of a Christian community.

The thousands of Christians who suffered martyrdom in 1900, and the multitudes who in the face of persecution refused to deny their faith, showed the material of which the Chinese character is formed.

To understand the problems and defects in the religious life of the students of China, we must recall the great religions which lie at the background of China's life.¹ Buddhism, together with ancestor worship, is still the religion of the common people of China, while, broadly speaking, Confucianism is the code of the educated. Consciously or unconsciously, every man in China is influenced by both religions, and to some extent by Taoism also.

The three religions of China are supplemental.

¹ For brief statement of the religions of China see Appendix D.

Confucianism ministers to the moral man. Taoism deals chiefly with the problems of the spirit forces which play upon the present life of men, while Buddhism makes vivid the future life and thus appeals to the religious sense, to the imagination and to devotion. Confucianism deals with the visible present, Taoism with the invisible present, and Buddhism with the invisible future. In the popular mind heaven and hell have been assigned to Buddhism, the intangible relationships with the powers of darkness to Taoism, and the tangible relationships with fellowmen to Confucianism. The last has given the Chinese people their moral ideals ; Taoism created and fostered their superstitions and fear of *spirits*, while Buddhism has fed their aspirations for immortality.

V

The average Chinese student to-day is left with but little vital religion in the present age of transition. The works of Darwin, Huxley and Spencer from the West, and the influence of Japanese materialism, help to break down the little religious life that the student possesses. He is left, however, as the result of his home training, with a moral consciousness created by Confucianism, and with hopes and fears and

religious ideas that centre in the vague belief in one supreme God. On the surface of his daily life he may have swept away or crowded out all religion as superstition, but his heart is open and prepared, and will quickly respond to an earnest moral or religious appeal. In fact, no students to-day are more open and responsive to the religious appeal than those in China.

After the unsettled state of affairs following the Revolution, and threatened with the obvious danger of a loose individualism and laxity in morals, a number of Chinese leaders made an earnest effort, beginning in 1913, to revive Confucianism and establish it officially as the State religion. Mr. Chen Huan-chang, a graduate of Columbia University, after writing his college thesis in 1911 on "The Economic Principles of Confucius and his School" returned to China to give himself to the revival of the national religion. At present there are two tendencies in China, and the Confucian revival may develop along either of these lines. The one is rational, agnostic and materialistic. The aim of this school is to eliminate the supernatural, to deny that Confucianism is a religion, and to present it as a rational system of ethics and a sufficient basis for a materialistic civilization, in which Japan is held up as the model of national achievement, and all religions are

ridiculed as out-of-date superstitions. The other tendency is to endeavour to strengthen the weak religious element of Confucianism, and to worship either Confucius himself or one personal God. Judged by the analogy of the revival of other Asiatic religions, it is probable that we shall soon hear that the essence of Confucianism is the Fatherhood of God and the brotherhood of man, while large elements of Christianity will be appropriated and claimed as Confucian in origin or spirit. This is what has already taken place in the revival of Buddhism and Hinduism in other parts of Asia.

The President, observing the recent alarming growth of immorality and licence, coupled with revolutionary tendencies, has endeavoured to strengthen the religious basis of national life. He has accordingly revived the worship of Confucius and made Confucianism the recognized basis of national ethics. It should be clearly understood, however, that up to the date of writing Confucianism has never been made the State religion. In the edict of February 7, 1914, the late President said: "The worship of Heaven and the worship of Confucius are officially authorized to be performed by the President or his deputy, by the provincial governors or their deputies, and by all people

who may desire to do so. The liberty of the people in religion is proclaimed, and no State religion will be fixed.”¹ Confucianism has supplied the mainspring of China’s morality, stability and national unity up to this time. With all its noble precepts it has, however, fallen behind the times. It lacks the one mighty dynamic of a personal God and Father of the individual, and of a personal Saviour, with the elements of power and progress which come from these great truths.

In spite of all that Confucianism has done for China, it is like a valuable watch which has run down and no longer keeps time. The revival of Confucianism, which has been a political rather than a religious movement, is likely to insert the powerful new mainspring of nationalism, patriotism and a reactionary, anti-foreign propaganda. It will not only make this ancient watch keep time, but it will drive it far faster than the correct time. This effort can prove at best only a temporary expedient. No truth of Confucianism will be

¹ In a personal letter to Mr. E. W. Thwing of Peking, the late President said: “The worship of Confucius is an ancient rite which has been observed for many ages in China’s history and has been handed down from ancient times. It has nothing to do with religions. Catholics, Protestants, Mohammedans, and men of other religious faiths find nothing to keep them from entering official life. If a district magistrate is unable, or does not wish to worship Confucius, the ceremony may be conducted by some one else.”

destroyed, but all will be fulfilled in that which has come to complete it.

It will be difficult, if not impossible, for a student of the West to realize the terrific mental problems created by the present situation in the East which confronts the students of Asia. Even in the West student problems are difficult. But imagine what your own doubts and difficulties would be if in addition to the present adjustment you must make in your own mental life in college, there were added the conflicting claims of Confucianism, Buddhism and Taoism, which you were not wholly able to shake off and which your very patriotism called you to defend. Add to this the challenge of a new and foreign religion and of all the forces that are now brought to bear upon the storm-tossed student of the East by the materialistic writers of the West, and the dazzling successes of Japan.

In the light of the political background of unrest and transition, of social change, moral uncertainty and religious upheaval at present in China, it will readily be seen what an enormous power and privilege lies in the hands of Christian educational missions. For years to come the Government will not have sufficient money to give an adequate education to even a tenth of the children and youth of China. For many years the Chinese will not be able to train a

sufficient number of modern teachers. Neither have they, in view of the secular and non-religious education which they are forced to give, any adequate basis for morality or any dynamic for personal or national life. Here to-day is the magnificent opportunity of Christian missions in China. To educate the leaders of a growing national church; to raise up men who can cope with the new situation and win and train the students, officials and leading classes for Christ; to train the teachers, doctors, officials and public men who are to mould the new Republic; to leaven the whole national life with new spiritual ideals, with the conception of the one true God and the one sufficient Saviour—all these offer a mighty opportunity to the Christian educator in China to-day.

Dr. Gamewell of China states that the total number of students in Christian institutions of all grades is approximately 138,937. Government institutions have decreased while missionary institutions have increased since the revolution. There are some thirty-five missionary institutions known as "colleges" and "universities" in China. The highest of these would probably be reckoned in America as a "Junior College," taking students about to the end of the second year in Western institutions. The total number of students in these missionary institu-

tions is 3689, but only about 1000 of these would be in the college classes. There are also 143 theological and Bible Training Schools preparing Chinese Christian workers. Dr. Gamewell adds: "I would say that the need of intensive work in the student body is unsurpassed by any need that confronts us."

As a result, partly, of these educational missions in China to-day we have over 324,890 Protestant adherents. The Church, instead of being wiped out, has practically doubled since the Boxer uprising. The Bible Societies have printed and distributed 46,400,000 Bibles and portions. The increase in number of the Protestant communicants in China may be seen by the following table:

PROTESTANT COMMUNICANTS

1807	.	.	.	0
1814	.	.	.	1
1842	.	.	.	6
1853	.	.	.	350
1860	.	.	.	960
1876	.	.	.	13,515
1889	.	.	.	37,000
1900	.	.	.	113,000
1910	.	.	.	196,000
1912	.	.	.	209,737 ¹

The increase in the membership of the Chinese Churches has been sixteen-fold, and in

¹ *Students and the World-Wide Expansion of Christianity*, p. 521, taken from records of Continuation Committee Conferences in China by D. W. Lyon.

their working staff eleven-fold, in the last four decades. In their contributions the Churches have increased thirty-seven-fold in the same period. At the present time an average of one new member is received every hour of the day and night, a fresh congregation of over 200 new members is born every week of the year, and the ratio is constantly increasing.¹

The Roman Catholics report 1,421,258 Christians, with 448,220 catechumens and 2224 priests.

In order to realize the present opportunity for Christian effort and especially for direct evangelistic work among the student and official classes in China, let us take a city which we visited during our last tour in 1914. This was the city of Hangchow, the former capital of China, the southern centre of classic culture and conservatism, which so long excluded the missionary and scorned the Gospel. Upon our arrival in the city we hastened to the modern theatre where the meetings were to be held. The Confucian owners had granted the theatre for three afternoons, cancelling an important theatrical engagement and refusing to take several hundred dollars a day, which was the usual rental. Inside the theatre we found over two thousand five hundred students, while

¹ See *Students and the World-Wide Expansion of Christianity*, pp. 521-528.

outside two thousand more were standing patiently for an hour waiting their turn to get in. After we had delivered our message to the first audience the theatre was emptied and instantly filled again, when the address was repeated. The military Governor, who was to have taken the chair, at the last moment was compelled to send his representative to open the meeting for him. After we had spoken frankly on the desperate need of China, the graft, corruption and moral destitution prevalent in the country, we expected a smaller audience the second day. On our arrival at the theatre, however, we found it filled with two thousand five hundred students and the doors closed. Two thousand men were again kept standing in the street for over an hour waiting their turn to get in.

The whole student body of the city, numbering four thousand in all, came out to the meetings, and in addition the officials and leaders of education and of trade. The Civil Governor granted a half-holiday to the students for three successive days in order that they might attend the meetings, and on the second day his representative took the chair. After we had spoken for an hour on Jesus Christ an opportunity was given for those who wished to join Bible classes to do so. Several hundred

students enrolled themselves as inquirers. Four years ago, immediately after the meetings, the principals and teachers of the Government colleges had forbidden the attendance of the students at Bible classes, and opposed our work. This year, however, these same principals invited us to a banquet, thanked us for helping them in their work for the students, and received cordially an address in which we asked for the opening of the Government schools to voluntary Bible classes. On the third day the Governor invited us to a banquet and requested us to address the officials of the province. The Secretary of State for Chekiang, after hearing the Christian message, accepted Christ as his personal Saviour, and joined the Church the following Sunday.

As the reader reviews present conditions in China, as he studies the earnest effort to establish an effective modern system of education, as he recalls the present physical, social, moral and spiritual life of Chinese students, is it not evident that this great nation is facing a very real crisis in its history ?

Bishop Bashford of North China writes :
“ We are facing a crisis in the whole Eastern world. Here civilization is passing from a pagan condition into a condition of material progress without the two thousand years of

Christian discipline and the existing Christian forces which are influencing our Western civilization. It seems certain that if the civilization of India and Japan and China simply becomes so far occidentalized as to accept our inventions and material civilization, along with our Western vices added to the vices of paganism, the new civilization of Asia will become rotten before it is ripe. The only hope of vigorous national life and of permanent progress in Japan, India and China is a large increase of ethical power. We may add that the acceptance or rejection of Christianity by the 800,000,000 people of India, China, Japan and Malaysia will determine the triumph or long delay of Christianity upon our globe ; and that this problem will be settled one way or the other during the present century.”¹

A solemn warning has been given by Sir Robert Hart, who reorganized China's customs and financial system : “ The fear of China's well-wishers is that Western science will simply supply strength without principle, and bring in materialism without higher teaching, higher aims, higher guidance. If China accepts Western civilization and knowledge apart from Christianity it will prove the greatest materialistic force the world has ever known.” It was Sir Robert's conviction that nothing could

¹ *China Mission Year Book*, 1914, p. 44.

save China from partition by the foreign Powers save the adoption of Christianity.

We view to-day the impressive sight of these four hundred millions, a quarter of the human race, beginning to move in solid phalanx from the ancient or mediaeval into the modern world, turning from the darkness of superstition toward the light of Christian truth, from economic poverty to the development of their vast resources, from a political autocracy to the ideal of Republican democracy, and from their changeless past to the unknown future. Will not many be led to give their lives to the solution of this great problem raised by the new education in China, which can only be solved by giving to China the one source of life and power, Jesus Christ Himself ?

CHAPTER V

THE STUDENTS OF INDIA

Variety of races and the problem of unification—Intellectual, physical, social and political tendencies of Indian students—Effect of secular education on moral life—Temptations of the Indian student—Hinduism in ideal and in outcome—Mohammedanism and Buddhism in India—Religious questions of Indian students to-day—Life of a typical student—*Thillai Govindan*—Aims, development and results of Christian education—Education of women—Rapid numerical advance of Christianity—Pervasive influence—India's pressing need.

WE are witnessing in India the same revival of learning and the same resultant national reconstruction as we observed in Japan and China. It is, indeed, as Lord Morley said, a "stupendous process." The mental ability of her students and the deep religious consciousness and spiritual capacity of her people make India a field of great importance and possibility. The splendid achievements of the Indian people in the past, their response to higher education, the co-operation of the efficient British Government under which this vast assemblage of peoples is unified, the encouraging mass-movements toward Christianity among the lower castes, the presence

of the largest Moslem population in the world, and the remarkable accessibility of the whole people to religious influence, make this a unique mission field. The time calls for a steady advance in the development of missionary education and Christian work among students. There is need of men to-day who, as true "servants of India," can lead this great people into the wonderful heritage that awaits them.

I

India, however, presents races more divided, and therefore more difficult to deal with, than those of the Far East which we have just been studying. If solidarity characterizes Japan, variety is the characteristic of India. Indigenous to India there are seven religions, 147 languages, and many races and tribes.¹ These are again subdivided by the iron-bound system of caste into more than 2000 separate social compart-

¹ There are twenty-three languages each spoken by over a million people, and twenty more spoken by over 100,000. There are sixty-one different castes, each containing over a million souls, permanently divided from one another. The religions are divided as follows: Hindus, 207,000,000; Mohammedans, 66,000,000; Buddhists, 10,000,000; Sikhs, 2,000,000; Jains, 1,000,000; Animists, 10,000,000; Parsis, 100,000. (See *Statistical Abstract relating to British India, 1902-12*, 47th Number, pp. 7, 18.) The total population of India to-day is as follows, according to the decennial census of 1911:

British India	.	.	.	244,267,542
Native States	.	.	.	70,888,854

315,156,396

ments. India is thus rather a continent than a single country.¹ Yet the remarkable census of India is taken in a single night, between sunset and sunrise, gathered by more than a million enumerators, and made available for scientific study and application to the various problems of India.

The achievements of the British Government in the material sphere in India have been enduring and remarkable. *The Statistical Abstract relating to British India*, and the *Statement of the Moral and Material Progress and Conditions of India* issued by the Government, review the progress of the decade from 1902 to 1912. They show that during this time India gained about twenty millions in population. Indians have come to the front in self-government. Indian members have been appointed upon the Council of the Secretary of State for India, an Indian member upon the Executive Council of the Viceroy and the Governors of the various Presidencies; and a large and increasing number of Indians are found on the Legislative Councils.

¹ As Joseph Chailley, in his *Administrative Problems of British India*, says: "Not only has India never been a single nation, she has never, like Europe, witnessed the formation of one of those conquering tribes which, agglomerating to itself outside elements, constitutes at a given period a people with a common soul. Her physical features, her races, her languages, and her history have doomed her to variety; and if there should ever emerge a homogeneous Indian people, with a single language and a common patriotism, she will owe this to Europe. . . . It may be that in the course of ages a single Indian type, a sole Indian nationality will thus be produced."

These Legislative Councils are making the laws of India, and self-government is growing in every province, while over 700 self-governing municipalities are reported.

India has now a great railway system with 33,000 miles of road, which places her fourth in the world in mileage, ahead even of Canada and France. There are 76,000 miles of telegraph lines in effective operation. There is also an efficient post-office system, by which 965,000,000 letters and articles are handled in a year. India has 243,000 square miles of forests under more scientific management than those of America. Her splendid system of irrigation is the finest in the world, with its 42,000 miles of irrigating canals, which would stretch ten times across America, from the Atlantic to the Pacific, and which have already redeemed more than 17,000,000 acres of waste land. An efficient medical department, with 2700 dispensaries, treated, in 1914, 28,000,000 patients. Her trade increased tenfold during the Victorian reign, reaching £290,000,000 in sea-borne trade, which places India first in Asia in this respect. In her exports of rice and tea India outdistances all other countries. She is next to Argentina in her export of hides; next to the United States in her export of cotton and as a producer of wheat. In short, on every hand one sees evidence of the

magnitude of the political and economic forces already at work in that vast country.

II

Let us now examine the intellectual, physical, social, political, moral and religious life of the students of India as compared with that of the students of Japan and China. As we have already seen, Indian students stand high in intellectual gifts. They have developed the faculty of memory and can, if necessary, get by heart whole pages of a text-book for recitation or examination. As with most students, it is far easier for them to memorize than to think. India's leaders of thought, however, have produced great systems of philosophy, usually with a strong pantheistic tendency, and have spent a lifetime in contemplation. They have produced rich and varied literatures, not only in the Sanskrit, which is now the dead classic language of India, but in the great vernaculars. They have great powers of imagination. Their literature, both prose and poetry, is filled with vivid imagery. They are gifted also in language, being naturally fluent in speech. Some races, such, for example, as the Bengalis, excel in oratory. Under competent instructors they rapidly acquire foreign languages, and their pronunciation is

excellent. They readily learn other languages in India, and men of one district can acquire another language in a distant part of the country, and be working in it with more fluency after six months than the foreigner after two or three years.

Indian students have not thus far shown an equal mental strength in the matter of invention, originality of ideas, or scientific investigation. Their whole training has developed their imaginative and speculative faculties, but tended to leave them defective in their historical sense and in correct scientific observation. Accuracy of thought and speech has not, as yet, been widely developed. Many who are familiar with the students of India are of the opinion that, given an equal opportunity, they compare favourably in general mental ability with the students of any Western country.

The favourite studies of college students in India are history, philosophy and English. There are more students of history than of any other subject. Courses in mathematics and science are also readily taken up. As we have already seen, the emphasis in Japan has been upon primary, practical and technical education. That in India has been upon higher education, with special stress upon academic, literary and theoretical courses.¹

¹ A glance at the following table shows the striking contrast with Japan :—

Life, for the average student in India, is one long, hard grind, broken by brief spells of rest, but with little physical or social recreation. Dr. Garfield Williams thus describes a typical day of a student in Bengal: "He gets up at about six, and having dressed, which is not a long process, he starts work. Until ten, if you go into his mess you will see him 'grinding' away at his text-book, under the most amazing conditions for work; usually stretched out upon his bed or sitting on the side of it. The room is almost always shared with some other occupant, usually with two or three more, mostly engaged in the same task, if they are students. At ten the boy gets some food, and then goes off to his college for about four or five hours of lectures. A little after three in the afternoon he comes home to his mess, and between three and five is usually seen lounging about his room, dead tired but often engaged in discussion with his room-mates or devouring the newspaper, which is his only form of recreation and his only bit of excitement.

INDIA		
	Institutions.	Students.
Arts or Academic Courses	140	29,648
Medicine	28	4,222
Law	27	2,898
Engineering	7	1,609
Agriculture	3	267
Technical and Industrial	242	12,064
Commercial	12	1,543

Sixth Quinquennial Review of Education in India,
vol. ii. pp. 15, 256-260.

At five he will go out for a short stroll down College Street or around College Square. This is his one piece of exercise, if such you can call it. At dusk he returns to his ill-lighted, stuffy room and continues his work, keeping it up, with a short interval for his evening meal, until he goes to bed, the hour of bed-time depending upon the proximity of his examination. A very large percentage when they actually sit for their examinations are nothing short of physical wrecks.”¹

Dr. Mullick, an eminent Hindu physician who has devoted himself to helping young students, says: “The places where the students live huddled up together are most hurtful to their constitutions. The houses are dirty, dingy, ill-ventilated, and crowded. Even in case of infectious sickness . . . they lie in the same place as others, some of whom they actually infect. Phthisis is getting alarmingly common among students owing to the sputum of infected persons being allowed to float about with the dust in crowded messes. . . . Most of them live in private messes where a hired cook and single servant have complete charge of the food and house-keeping, and things are stolen, food-stuffs are adulterated, badly cooked and badly served.”²

Heretofore the physical life of the students of India has been sadly neglected. In the schools

¹ Quoted in *Indian Unrest*, Valentine Chirol, p. 218.

² *Ibid.*

of India there is no adequate system of exercise, either in indoor gymnastics or in outdoor athletics. With little or no supervision, teaching or leadership, athletics have not been widely developed. Attention to the physical needs of individual students has been almost entirely lacking, probably due to inadequate facilities. There is a great need of more play-grounds ; for instance, in Calcutta only 5 per cent of the students can enter field sports. Athletic interest is limited to a comparatively small number of students who play in their teams, while the great majority have little or no share in sports. There is a natural tendency to individualistic play, and absence of team-play is conspicuous in the athletics of the Indian student. There has been, however, a noticeable development of hardiness, a sense of fair-play and *esprit de corps* among the students who have entered the teams. Owing to lack of exercise there is a great deal of physical weakness among the majority of students, with consequent fever, dysentery and other sickness. The better physical stamina of the few students who have gone in for games has resulted in an increasing efficiency in study. Where trained physical directors under the Young Men's Christian Association, or under the Government, have given their attention to the development of gymnastics and athletics

the response of the students has been gratifying and the results beneficial, not only to health and physical strength, but to the development of character and manhood. An increasing number of these physical directors are being appointed by the Young Men's Christian Association in India, and some of the finest of the young Indians who have recently qualified in medicine are just devoting themselves to this as a life-work.¹ The physical gospel of the West is urgently needed throughout the whole of Asia to-day.

In their social life the students of India are as lacking in privileges as in their physical life. Indeed, compared with the joyous student life in a British or American college, with its wide social friendships, class and college spirit, enthusiastic athletics, its "ragging," "hazing," sing-songs, excursions, games, and happy evenings among groups of students in the rooms and hostels or dormitories; with the unions or fraternities, clubs, societies, the social life in college towns and the free, healthy intercourse between men and women students, the social life of the students in India or elsewhere in Asia seems indeed poverty stricken. There is little organized social life among the students. Supervised hostels are strict and offer little social life,

¹ See art. by Dr. J. H. Gray, Physical Director Y.M.C.A. in India, in *International Review of Missions*, an. 1916.

while unsupervised boarding-places offer students very little social pleasure, save in immoral surroundings. In Government colleges very little intercourse is possible between students and professors. No home life is open to the student outside of his college. The caste system is the greatest barrier to real social life. Students of separate castes cannot dine together, and their differing customs and restrictions are a hindrance to friendship. In missionary and other colleges at the present time, however, there is a tendency to break down the strict limitations of caste, to practise interdining, and to enter to a considerable extent into social life in the homes of missionaries and others.

The tendency of modern Western education is to develop a growing social consciousness and a deepening motive for social service. The whole movement towards social service which is now spreading among the students of India, China and Japan is encouraging. Stimulated first of all in the mission colleges and receiving, consciously or unconsciously, their motives and models from Christianity, the students of India are now taking a deeper interest in social welfare.¹

Indian students are now engaging in the

¹ The excellent text-book prepared by Mr. D. J. Fleming on *Social Study, Service and Exhibits*, which is being used in so many colleges and voluntary classes in India, has furnished a model for similar text-books in other countries also.

following forms of social service : Elementary education is being introduced among the poor and depressed classes, among the outcastes and in the villages ; schools on a modest scale are maintained or aided by the students ; study with a view to the improvement of village sanitation is being attempted ; simple lectures on public and individual health, the distribution of pamphlets on malaria, tuberculosis, typhoid, etc., St. John's ambulance brigades, nursing societies, first aid to the injured, hospital visitation, and other forms of physical betterment have been taken up by the students ; the study of the beggar problem, the problem of caste, and the uplifting of the fifty million " untouchable " outcastes of India is also appealing to the student thought and action ; social reforms in the matter of caste, infant marriage, widow remarriage, female education, personal and social purity, have been attempted on no small scale. These forms of social service are encouraging, and mark a new era among the students of Asia.

The average student in India is handicapped by the fierce struggle with poverty. Although the annual college fees are only about £5 a year and the total cost of education for a college student averages less than £20, the vast majority have not the means at hand to meet even these small charges. It is very common for a family

to go heavily into debt and mortgage their future in order to invest money in the education of a son, expecting that he will repay them after graduation. The high rates of interest, however, ranging from 10 to 100 per cent a year, often places a millstone of debt about the neck of the student, and of his family as well. The writer knows of one widow receiving a salary of nine shillings a month who pays four shillings of this for her son's education. There is a pastor receiving £2 : 8s. a month who pays one-quarter of this for his son's college education. Such instances could be multiplied by the thousand, for they are common in India. Some students have been compelled to beg for their fees, but this is not common. There are but few forms of remunerative occupation in which a student can engage during his vacation, but even these opportunities are not utilized with the same enterprise and independence as they would be by poor students in Western countries. The dignity of labour is not yet fully known in India, and there is almost no "respectable" form of employment by which a student can earn his way through college. In fact, however willing he is to work, the ordinary poor student has no possibility of earning an education for himself. Some students have been known to study in the evenings under the municipal lamp-post near

their house. A dowry received from an advantageous marriage is often the only way by which a student can get through his college course if his family are poor.

In the political sphere student life has become somewhat more normal than it was not long since. The unrest and political agitation of a few years ago has largely subsided. This unrest was caused by the conflict of new political ideals and aspirations created by Western education, by acquaintance with English history and advanced political writers, by a growing desire for self-government, coupled with a natural antipathy to foreign rulers, and by the deliberate agitation of a few Indian political leaders under the remarkable liberty of speech granted by the British Government. The beginning of the gradual reconstruction of Indian society on a basis of individualism, as opposed to the joint family system and the tyranny of caste, must necessarily result in social and political readjustment. The slowly gathering and deepening national consciousness and the growing demand for larger participation in self-government found occasion for open agitation and protest in the arbitrary partition of Bengal under Lord Curzon's government. It is through Western education and the English language that this new national consciousness has come to India. When the

leaders of the National Congress meet, they express their political grievances and frame their programmes for social reform and political agitation in English, as that is the only medium of communication. From the few educated leaders, however, the movement has spread in the vernaculars from the great cities and out into the country districts, especially in Bengal. This new movement of nationalism is religious as well as social.¹

On the whole, however, political unrest has largely subsided, and the growing sense of nationalism which has come to stay in India is flowing in more normal channels of loyalty to the British Government. This is due to the firm measures suppressing open acts of sedition on the one hand, and, on the other, to the increasing measure of self-government given to the Indian people in Lord Morley's Reform Scheme, by which enlarged councils are becoming virtually little parliaments, with growing powers of

¹ "There is a creed to-day in India which calls itself Nationalism. It is not a mere political programme, but a religion; it is a creed in which all who follow it will have to live and suffer. To be a Nationalist in India means to be an instrument of God. For the force that is awakening the nation is not of man, it is divine. We need not be a people who are politically strong; we need not be a people solid in physique; but we must be a people who believe. You see then this movement which no obstacle can stop. You see the birth of the *avatar* (an incarnation of deity) in the nation. You see God being born again on earth to save His people. Sri Krishna, who is now among the poor and despised of the earth, will declare the godhead, and the whole nation will rise." (Quoted in *North India*, C. F. Andrews, p. 204.)

self-government. The war in Europe came as a testing time, and proved to be the occasion for the Indian students and leaders of all classes, both in British India and the native states, to show their loyalty to the existing Government by their splendid willingness, demonstrated in offerings of treasure and of life, to take their full share in the defence of the Empire. While a few Indian students dream of a Utopian independent state under the leadership of their own caste or province or race, the vast majority look forward to India's becoming a self-governing member of the British Empire, taking her place beside Canada and having her due representation in an Imperial Parliament.

III

When we turn to the moral life of the students we find it defective owing to the destructive effect of a purely secular education; to the breakdown of the sanctions of religion, which rested too often upon an irrational basis that crumbled at the touch of modern science; and to the unhealthful environment of student life. As we have seen in the preceding chapter, the present Government of India desires to place the formation of character among Indian scholars in the forefront of its policy, recognizing

that the influence of home and the personality of the teacher here play the larger part. But, pledged as the Government is to strict neutrality in religion, its hands seem to be tied and it is confessedly unable to render adequate help to students in their moral and religious life. The home from which the student comes is lighted only by the dim lamp of Hinduism with its superstitions and caste-ridden customs, while the teacher usually lacks the character and power to inspire and lead the students into a life of moral earnestness and purity. It is here that the mission colleges find their great opportunity, and they can make an incalculable contribution to the life of India.

With regard to their besetting sins, the students of India are much the same as those of other countries. Impurity and dishonesty are their greatest temptations. As we study country after country in Asia we are forced to the conclusion that no non-Christian religion gives an adequate foundation and sufficient overcoming power for the attainment of purity and honesty, both personal and national. Truth is often conceived as a statement that is supposed to be acceptable to the one seeking information rather than as a statement of fact. A lie is not considered a sin, but rather a trifle or a joke. A lack of an adequate sense of sin is

one of the by-products of Hinduism. One student, who after his conversion worked hard among his fellow-students, said from his own personal knowledge that it was necessary to consider every student a victim of impurity until the opposite was proved. He gave names and instances of physical wreckage. In many colleges the students will testify frankly to the ravages of impurity in secret, social and unnatural vice. One student worker from his own experience testified that 90 per cent of the causes of religious indifference were due to these forms of impurity. Students of other lands are tempted and have their fierce struggles, but none more than the students of India. The writer has before him cases of individual students whose lives were wrecked and of colleges which were honeycombed with these evils, but it would be impossible to relate them. A full knowledge of them would stir the heart and appeal to the sympathy of every true Christian student in the West.

IV

When we turn to the religious life of the people of India we find the ground at once of their present lack of moral foundations, and also of hope for their future, in their deep

religious consciousness. The prayer of the *Upanishads* is still offered by every true Indian heart :

From the unreal lead me to the Real,
From the darkness lead me to the Light,
From death lead me to Immortality.¹

Hinduism is the religion of the vast majority of the people of India.² India is also the largest Mohammedan country in the world, and here, under the British Government, Mohammedans are more open to religious influence than in almost any other country. It will be observed that the ten million Buddhists are practically confined to Burma and the foot-hills of the Himālayas, and are outside of India proper. In fact, apart from the students of Burma and Ceylon, one never meets a Buddhist student in

¹ *Brihad Aranyaka Upanishad*, 1.3.28.

² The present strength of the various religions of India may be seen by the following table :

	1911.	Gain or Loss in Decade.	Gain or Loss by per cent.
1. Hindu . . .	217,586,892	10,439,866	+ 5.04
2. Mohammedan . . .	66,647,299	4,189,222	+ 6.7
3. Buddhist . . .	10,721,453	1,244,703	+ 13.1
4. Animistic . . .	10,295,168	1,711,020	+ 19.9
5. Jain . . .	1,248,182	85,966	- 6.4
6. Zoroastrian . . .	100,096	5,906	+ 6.3
7. Jew . . .	20,980	2,752	+ 15.1
8. Christian . . .	3,876,203	952,962	+ 32.6
Total . . .	315,156,396		

India. Buddhism died centuries ago, in the land of its birth. Yet to-day it is powerfully, though unconsciously, influencing the students of both China and Japan.

With regard to the relative growth of religions, it will be noticed that while the Buddhists gained 13 per cent, the Mohammedans 6 per cent, the Hindus 5 per cent, and the Jains lost 6 per cent, the Christian community has increased by 32 per cent. If we confine ourselves to the Protestant denominations we find that they have increased nearly 50 per cent. Thus Protestant Christians are increasing about seven times as fast as the population, and ten times as fast as the Hindu community. Indeed, in the whole of India the proportion of Hindus to the total population has fallen in thirty years from 74 to 69 per cent. During the same period the Christian community has increased some 200 per cent. According to the census in the Punjab over 100,000 Hindus have become Christians during the last decade, and the Christian community has increased approximately 300 per cent. Including Christians of all denominations, the Christian community has doubled since 1881 and increased threefold since 1872.¹

¹ Table showing distribution of Christians according to denomination :—

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It is confessed that respect for parents and teachers has waned, and the evils of an era of transition are evident. Western education has affected the various classes of students in India as follows: (1) The majority of students can be characterized as broad, eclectic Hindus. They have a patriotic and national loyalty to their own religion. They condone or expurgate the obscene or objectionable elements, giving an allegorical explanation of the immoralities of their gods. With a growing tendency toward monotheism in thought, they still conceive of God through pantheistic mists which have not yet been dispelled, and which blur or obliterate all clear-cut distinctions between God and man, right and wrong. This pantheistic tendency allows a place not only for one supreme God, vaguely personal or impersonal, but also for a pantheon of lesser gods, and for a multitude of conflicting and exclusive religious ideas and practices. In a word, the student's mind is

Denomination.	Number.
Roman Catholic	1,490,863
Anglican	492,752
Baptist	337,226
Lutheran	218,500
Presbyterian	181,130
Methodist	171,844
Congregationalist	135,265
Syrian Reformed	75,848
Total Protestants	1,617,617
Total number of Christians	3,876,203

(See *Year Book of Missions in India*.)

filled with ideas old and new, true and untrue, in a confused mass, unrelated to the problems of his daily life. He is bewildered, and deeply needs help.

(2) A few students have broken from Hinduism, at least in their secret mental allegiance, and have sought relief in some religion or reform movement which offers hope of escape. A few have become Christians. A much larger number have become secret disciples of Christ, or are imbued with the Christian principles of social reform. A few take up the all-embracing eclectic doctrine of Theosophy, which practically receives anything from all religions except Christianity. A handful have entered the now impotent sect of the Brahmo-Samaj, which is practically unitarian theism. After a generation of trial the total strength of the Brahmo-Samaj is only 5504; it is no longer needed as a refuge for Hindu nonconformists, and its protests against idolatry and other abuses have now been taken up within Hinduism itself. The Arya-Samaj, however, is a much more flourishing and virile sect, based upon the two doctrines of monotheism and the infallibility of the *Vedas*. Its total strength is now 243,000, or two and a half times what it was ten years ago. Strongly national, and often political, this reform movement is

attracting many of the students in the north of India. It is usually strongly anti-Christian and anti-foreign.

(3) There is a third class of students, young men whose secular education has robbed them of their old religious ideals without giving them anything to supply their spiritual need. They have not the religious life of the simple people among the masses, and have lost their great inheritance of the past. Their faith in the gods and ceremonies of Hinduism has been dispelled, and the growth of materialism and scepticism is evident among a number. A few students call themselves agnostics, and eagerly devour the rationalistic anti-Christian literature now available in English. The tendency to materialism is not nearly as strong, however, as among the students of the Far East. Although the figures are obviously incomplete, there were at the last census only seventeen persons willing to avow themselves atheists, and only fifty agnostics out of a population of over three hundred millions.

Hinduism conditions life for most of the students of India,¹ and of all religions it is the most elastic, amorphous and undefinable. Its

¹ Among male students in the Arts Colleges of British India there are 15,127 Hindus, 1408 Mohammedans, 709 Christians, and 85 Buddhists (*Progress of Education in India*, vol. ii. p. 226).

religious ideal consists in the hope of return from the evil of finite individual existence to union with Brahma, the infinite Supreme Reality. The necessity of repeated births or reincarnations is attained by the exhaustion of *Karma*, the law of moral retribution for previous deeds. Salvation may be acquired by the intellectual through knowledge of Brahma, by the mystical through devotion, and by the practical through good works or religious ceremonies. But the one obligation of all Hindus is the observance of caste. Hinduism is usually pantheistic in its philosophical basis, and expresses itself in a popular polytheism which combines the propitiation of evil spirits and local deities inherited from the primitive animism of the country with the worship of the pantheon of the gods of Hinduism.

We gladly recognize every element of beauty and truth in Hinduism, but in a land where religion has conditioned almost the whole of life, Hinduism has produced India, and India is the one sufficient answer to Hinduism. We need not turn to the Krishna worship of Bengal, to its temple prostitution and other crying evils which have poisoned the very springs of life for multitudes. Rather let us take it at its best. It has provided noble conceptions of God, it has produced religious men, it has

conceived great systems both of philosophy and of religion, but after more than three thousand years of trial it has failed to produce the one great dynamic principle of life, which alone can uplift and satisfy the heart of India in its unquenchable thirst for God.¹ There is not in the world to-day a people by nature more deeply religious, more reverent, more affectionate, more noble in their aspirations, but it is unmistakably evident that India needs something radical and transforming, and that nothing less than the great principles which produced the best in our Western civilization are adequate to the final satisfaction and uplifting of this land. One worker among students in India to-day estimates that more than three-fourths

¹ Dr. R. E. Hume speaks of the satisfaction which Hinduism offers as "a belief in one unitary Supreme Reality, lying behind all phenomenal existence; a belief in the ideal of union with that Supreme Reality, as being the supreme goal of all existence; a belief in the continuance of every soul after death, with a sure retribution for the deeds done in the flesh; a belief in society with its complex structure as being a divinely instituted organism. . . . Hinduism appears woefully defective in providing no satisfaction for a number of insistent needs of modern progress, e.g. an obligatory standard of the highest moral character for all persons, the possibility of a relatively prompt retrieving of past evils, a hopeful sense of continuous personal responsibility, a stirring incentive to individual initiative, a stewardship of gracious social service, an opportunity for present advancement in the social scale, a still unattained ideal for individuals and society in India, and honourable intercourse with the rest of the world who have not been born into any Hindu caste. These are religious needs, none of which are provided for by any orthodox form of Hinduism" (*Will Jesus Christ satisfy the Religious Needs of the World?* Robert Ernest Hume, Ph.D., p. 21).

of the Hindu students are irreligious, Hinduism being chiefly a negative force which keeps them from social progress, and has little connection with morality. While supplying a much weaker moral basis than Confucianism, it gives, however, a far stronger consciousness of God and of things spiritual. If only the old superstitions of its polytheism could be replaced in the Indian student's mind by the new content of the one God and Father of all, it would prove a great schoolmaster to bring them to the truth.

Mohammedanism has a strong grip upon its members, holding its students much more closely than does Hinduism. It possesses them largely as a blind obsession that everything within Mohammedanism must be right. With a strong sense of a personal God and a moral law, very narrow and circumscribed, it fails to give victory over sin or to offer the power of progress that India needs.

Buddhism hardly touches the life of half of the Buddhist students, even in Burma or Ceylon. Later in life these men will be Buddhists. In the meantime they are for the most part materialists. Their conception of *Karma* and transmigration gives them an easy-going and fatalistic view of life. In spite of its high ethical precepts, Buddhism fails to give self-control, unselfishness or temperance,

though it enjoins them. One writer in Ceylon says: "Twenty-five years ago Buddhism was offering only a passive resistance to missionary effort. To-day it is establishing schools, founding Young Men's Buddhist Associations, publishing tracts, holding open-air meetings, publishing newspapers, and frequently adopting and adapting Christian doctrines."

India is the land of religions. In no other country are there so many religions, represented in such strength, held with such tenacity, and discussed with such interest. The present reaction of the students of India upon the Christian message is well illustrated by the list of questions in Appendix E, which were those most frequently asked by students during the writer's stay in India, in personal interviews and in questions sent in by letter requesting an answer. These questions are of more than passing interest when it is remembered that many of them represent the deep and vital life problems of thousands of our fellow-students in India to-day. If the reader compares these questions with those asked by the students of Japan and China, certain characteristic similarities and differences will be observed. As he thoughtfully considers the problems that face these students, how would the reader answer these questions?

Perhaps we can better appreciate the problems, the hopes and fears and struggles of an Indian student, if we study the life of a typical student in a Madras college. We shall see how his education produced a social reformer, a man at strife with his old environment, yet who was not able to solve his own or his country's problems nor to enter into the fulness of the new life without the one thing needful.

If we read between the lines, we shall get an insight into the life of the modern student of India in this period of transition, and catch a glimpse of the old system of education as well as the new. The powerful influence of a year in a mission college will be noted, but unfortunately, as in the case of so many, it was all too short to effect a complete transformation of life. The narrative is taken from a short autobiography called *Thillai Govindan*, and though much of the material has of necessity to be omitted, it is a true story, for the most part in the writer's own words.¹

"I was born in the village of Thillai, which lies in the Tamil country of South India. From time immemorial its Brahmin street of about fifty houses has never been trodden by the polluted feet of a Pariah. Not a single Brahmin

¹ *Thillai Govindan*, published by Natesan & Co., Madras, pp. 1, 23, 49, 131.

in it defiles his hands with any labour; all that dirty work is done by the low-caste beings, who live in a state of chronic ruin, with their dogs, pigs and cattle in thatched hovels.

“In these days, when a school is becoming more and more inconceivable without benches and blackboards, parallel and horizontal bars, books and slates, plastered floors and white-washed walls, a reduced photograph of a school of the old type may be not altogether uninteresting. The school I attended consisted of a single room about twenty feet by fifteen, formed by three mud walls, with the fourth side quite open. Though the schoolroom was physically open to all who might choose to enter it, including stray cattle and asses who generally meditated there at night, it was closed as with doors of adamant to all the ‘lower classes.’

“I will describe a day of my study there. Four urchins, almost nude, were learning the Tamil alphabet. Some others were learning by rote the multiplication formulae; a few more were writing copies with a steel-pointed iron style on palmyra leaves, which were used instead of paper or slate. A more vigorous fit of coughing than usual suddenly awoke the slumbering teacher, and rubbing his eyes, he got up, took his cane in his hand and administered a

stimulating blow to each of the smaller boys without any partiality or exception."

The writer then describes how he made an excuse to escape from school for a time, and stole some mangoes. Upon detection, for punishment he was made to hold on to a rope from the ceiling, above steel spikes placed in the sand, while he was cruelly beaten by the old schoolmaster. He says: "After the ninth blow I dropped down and fainted away, with my left foot pierced by one of the steel-pointed styles." After leaving this village school of the old type he later entered a modern and more advanced Government school. He continues: "I was ever an eager student, fond of burning the midnight oil, and for a few weeks before the examination I used to read in my room sitting on my bed with a rope from the ceiling tied to my tuft of hair, so that if I sank down with sleep I was promptly pulled up."

After entering college with his young uncle a year older, he writes: "I was till then an ordinary Brahmin boy, performing my three daily ablutions faithfully, though without understanding them; generally believing in the gods of the Hindu pantheon and in domestic deities and ghosts; easily susceptible to the influence of the innumerable superstitions and traditions

I had bowed to from childhood ; and considering, for no patent reason, the institutions of caste, child-marriage, enforced widowhood, the subjection of women, the joint-family system and the like, as ideal ones ordained by sages and incapable of improvement or modification. All these opinions changed very soon in my young uncle's company, and I became, under his guidance, an ardent reader and admirer of the works of the American atheists Ingersoll and Draper, and the English atheists Bradlaugh and Mrs. Besant. Tyndall, Huxley and Spencer also claimed my time and attention ; but Ingersoll was my god at this period. These were my *Vedas* and *Shastras* ; and for pure literature, I read the novels of Reynolds with their exciting illustrations, and became familiar with crime and vice. A sort of informal 'free thought meeting' was held weekly in the students' rooms, and I attended it regularly and listened to the thunderous curses showered on the unseen head of the Almighty and witnessed the elaborate dissection and exposure of all our social institutions. I now had the sincerest contempt for all ancient institutions and customs.

"During the next vacation my marriage took place. A slim, pretty-looking girl of about ten years was, after much shaking, whispering

and rubbing of eyes, made to do obeisance at my feet and introduced as my fiancée. Her opinion of me was, of course, never asked or considered, and so the marriage was arranged to take place within a fortnight.

“As I was too young for any professional course, I joined one of the colleges and began to study for the Arts degree, and I took up mathematics as my ‘optional subject.’ In Madras, some of our professors were kind and others indifferent. But one great missionary teacher, the Rev. Dr. William Miller, in whose college I studied for one year only, left a lasting impression on my mind. He is by far the greatest scholar and teacher among them all. He left his dear land and dearer family in his youth, and is spending his life in this distant and strange land with no other wife than the goddess of learning and no other children than his innumerable pupils. Leading the simple life of a lonely student, he saves a part of even his small wages and spends this and much of his ancestral fortune in improving his college and in providing for the needs and comforts of his beloved ‘boys.’ He has immense faith in man and in the spread of knowledge, and his heart is full of the milk of human kindness. In those days, his noble life of self-sacrifice and philanthropy shone like a magnificent beacon light on a lonely rock amidst

the young minds tossed about and floundering below in a dark and tempestuous sea of gross materialism, selfish utilitarianism and all-devouring unbelief. Now that I gaze upon that noble life of more than a generation in length, so rich and lasting in its effects, so pure and high in its aims, I thank my God that I had the privilege of being brought under its influence for at least a year.

“I did not make many friends among my fellow-students. In the college we had some debating societies wherein we discussed such important and useful topics as the propriety of the assassination of Charles I. of England, the superiority of a republic over a constitutional monarchy, the real causes which led to the fall of the first Napoleon, the rights of a lawyer to defend a murderer whom he personally knew to be guilty, the advisability of giving Indian women a university education side by side with men, and the principles of free trade and universal suffrage, and gravely passed our resolutions thereon. I took an eager part in these debates, and my mastery of Ingersoll’s rhetoric often brought me deafening cheers from my comrades.”

After describing his fall into sin, he continues :
“I had eaten of the forbidden fruit, and its after-taste was unbearable. O the bitterness of that

hour ! I can never, never forget it. I felt I had irretrievably lost the immortal part of myself and that what remained of me was bestial.

“ On finally taking my degree, after a year’s failure, came the necessity for choosing a profession. It was settled that I should study for one of the learned professions ; I was afraid I was too dull in mathematics for the engineering, and my father would not hear of the medical, so unsuited to a Brahmin. Teaching work was neither lucrative nor to my taste. So I eventually studied for Law, and in due course got ‘ plucked ’ in the examination. . . .

“ In a few short years, however, I attained the topmost rung of the ladder, redeemed my ancestral property, was duly graced with the civic honours of being elected to the District Board. My religious scepticism was purely speculative ; so also were most of my staunch opinions on sociology and ethics ; they had not the remotest bearing on my daily conduct. I was always fond of books, and when Reynolds was discarded, Scott, Thackeray, Dickens and George Eliot took his place. Carlyle’s *Sartor Resartus* and Edwin Arnold’s *Light of Asia* were my greatest favourites. At this juncture I came across that epoch-making book, *Robert Elsmere*. I became utterly dissatisfied with the life I was living, and keenly remorseful for the precious

years I had wasted in barren scepticism and doubt. I was sceptical not merely of all religious tenets and beliefs, but even of the very foundations of ethics and morality. Such a life became altogether unbearable, and, closing my office, I started on a tour, all alone, to think out the problem for myself.

“ One advised me to read the Christian Gospels and Thomas à Kempis’ famous book ; two others opined that a study of the *Bhagavad Gita* alone could set my heart at rest. Moham-medanism did not appeal much to me, though it was the latest religion and should have profited by all the rest that went before it. Buddhism seemed to me to be the most noble and most humane. Christianity, especially the Sermon on the Mount, came next, in its power of appealing to human sympathies ; but it was badly handicapped by a narrow interpretation and an indiscriminating claim to wholesale revelation. Further, like Buddhism, its ethics were not literally practicable to any individual or nation desiring material prosperity and worldly success. While Christ taught His disciples to love their enemies and to show their left cheek if they were beaten on the right one, the national anthem of the most Christian nation in the world prayed to the very God ‘ to arise and scatter their enemies and make them fall ’ ; and all the

Christian nationalities vie with each other in expanding their armies and perfecting the instruments of destruction and death. The Hindu religion was, as it were, a religion on a sliding scale which you could adjust to anything. It ascended from the grossest fetishism to the most sublime and subtle metaphysics. I only wanted some principle to guide me in daily life, a rudder to my bark which would not appear monstrous to my reason. And this I found in that most amazing and perplexing book, the *Bhagavad Gita*. Theosophical literature also formed a portion of my studies. I returned to my work, and in my belief a better and a wiser man than I had left it. But doubts and fears obstructed at every step, while long-established habits and vehement desires pulled in the opposite direction."

V

As we study conditions of life under the different religions in India, is it not evident that Indian students especially need the help which Christianity can give them? Christian missions and Christian education are proving at present the most dynamic force for the uplift of India. Protestant missionary work began in South India more than two centuries ago with the

landing of Ziegenbalg and Plutschau in Tranquebar in the year 1706. Organized mission work began in North India with the landing of William Carey in 1793. An early emphasis was placed upon Christian education by Carey, Duff and other leaders. Their policy has largely moulded not only the subsequent mission work in India but the Government policy of education as well.

The aims of missionary education, as stated by the Edinburgh World Conference, are the conversion of pupils, the development of the Christian community, and the preparation and leavening of the non-Christian community.

“(1) Education may be conducted primarily with an evangelistic purpose, being viewed either as an attractive force to bring the youth under the influence of Christianity or as itself an evangelizing agency.

“(2) Education may be primarily edificatory, in so far as the school has for its object the development of the Christian community through the enlightenment and training of its members.

“(3) Education may be leavening, in so far as through it the life of the nation is gradually permeated with the principles of truth. . . . The most important of all the ends which missionary education ought to set itself to serve is that of training those who are to be the spiritual leaders

and teachers of the men of their own nation. Whatever limitations of effort may be necessary in the future, we believe that nothing should be allowed to prevent the fulfilment of this first and greatest of duties." ¹

Of the 186 colleges affiliated with the five universities in India forty-five are under missionary auspices. Although controlling only one-quarter of the total number of colleges, the size and strength of the missionary institutions are such that more than half of the whole number of students in India are believed to be connected with the colleges of the Scottish Churches alone. A larger proportion of Christians are receiving education than those of other religious communities. In proportion to the numerical strength of the two communities the number of Christian young men receiving a college education is relatively four times as numerous as the Hindu. Relatively eight times as many Christians as Hindus are receiving secondary education, and four times as many are enjoying primary education. Protestant Missionary Societies are conducting 13,204 elementary schools, enrolling 446,083 scholars, or about one-ninth of all the elementary pupils in India. The 146,729 girls in mission elementary schools furnish more than one-quarter of all the girls in the elementary

¹ *Edinburgh World Missionary Conference Report*, vol. iii. p. 369.

schools of India.¹ Missionary institutions have led the way in the education of girls and women throughout Asia.

In regions where mass movements have taken place more rapidly than the Christian community could assimilate them, and where poverty and ignorance are extreme, the majority of the children are not at school; in fact only 43 per cent of the Christian children of India and Burma are as yet receiving instruction.

In the thirty-eight higher mission institutions of collegiate grade 5647 students are enrolled. They are divided as follows: Hindus 4481, Mohammedans 530, Christians 436, Sikhs 92, Parsees 79, others 29.² In the mission colleges there are therefore only 436 Indian Christian students compared with 5241 non-Christian students. Thus only 7 per cent of the students of mission colleges are Christians, while there are twelve times more non-Christians than Christian students. This raises one of the great problems of missionary work in India. With such an overwhelming proportion of non-Christian students it is difficult to permeate and dominate the colleges with a thoroughly Christian atmosphere and influence. In view of the opinion of the Educational Commission at the

¹ See *Year Book of Missions in India*, 1912, pp. 270-276.

² *Year Book of Missions in India*, 1912, p. 276.

Edinburgh Conference that the first aim of education is to train Christian leaders and the Christian community, the present statistics force us to ask the question whether the education of non-Christian students is not receiving an undue proportion of the cost and effort of missionary education.

The results of Christian education have been far-reaching in both the Christian and the non-Christian communities, and have deeply affected the thought and life of India. Among these results first of all has been that of the direct conversion of many of the notable leaders of India to-day. While the number of high-caste converts has been small, in comparison with the great mass movements among the lower castes, the leaders thus won have had incalculable influence upon Christian education, producing Christian literature and furnishing the leadership for the Christian movement in India.

A second result of Christian education has been the diffusion of Christian ideas through the non-Christian students and among the non-Christian communities of the land. Unconsciously a new religious atmosphere and a new attitude to Christianity have been created. The conceptions of one holy God as Father, of human brotherhood, and of Christian moral ideals, and the impulses imparted toward a new political,

social, economic, moral and religious life, have all come largely from missionary education. The elevation of the outcaste classes and the transformation of whole communities in their intellectual, moral and religious life has furnished a striking object-lesson to the non-Christian faiths which have degraded or neglected these outcastes, counting them as hopeless or unworthy of human effort. Whole communities who were before living in filth, in ignorance, in superstition, in devil-worship, eating carrion and confined to the most menial work, if not to abject slavery, have been uplifted and are gathered to-day in relatively moral communities centring in the Church and school.

The education of girls and the uplifting of womanhood have furnished another result of Christian education. Missionaries have always led the way in the education of girls, and have proved to India by an unanswerable demonstration that Christianity can educate and uplift womanhood; indeed, Christian education and Christian missions have given a new conception of womanhood to the East.

The emphasis on religion as a part of education has been another result of the work done by the mission colleges. In India religion has ever been the dominant force in the life of the individual and the community. It has been the basic

element of life, for religion has governed the existence of the Hindu from birth to death. Yet in this country where religion is the dominant influence, Government secular education has ignored or excluded it with disastrous results. Christian missions have been able to furnish a new religious basis for life and a demonstration of the value of religion in education. The present world-wide recognition of the necessity of the moral and the religious elements in education points to the unique opportunity and the imperative necessity of Christian education in India as well as in Japan and China.

Christians of the West have been so impressed by the remarkable revival in Korea and the encouraging movement in China that they do not realize that India has a larger number of Christians, and is yearly adding a larger number of converts, than any other mission field in the world. As a result both of Christian education and of Christian missions there are to-day in India 5401 missionaries, 6308 Protestant churches, with 568,080 communicants, and a Protestant Church community of 1,617,617.¹ The total number of Indian Christians connected with the American missions is 817,150, while those connected with the missions of Great Britain number 568,865. Great Britain leads, however, in the

¹ *Year Book of Missions in India.*

matter of education, with twenty-five colleges and 7039 schools, enrolling 333,560 pupils. Connected with the American missions are thirteen colleges, and 5391 schools with 177,177 scholars. Related to the Protestant Churches are thirty-eight well-equipped colleges, in which more than 5000 of the most promising young men of India are studying, and more than half a million pupils are found in the 13,000 mission schools, while 1442 ordained men and 38,458 Indian workers are connected with the various missions.

Missionary statistics of necessity cannot take account of the great number of those influenced and permeated by Christianity who have not yet entered the Christian Church. As an illustration of this pervasive influence of Christianity, and an estimate of one of the leaders of the Hindu community, we may quote the Honourable Sir Narayan G. Chandavarkar, Judge of the High Court and Vice-Chancellor of the University of Bombay: "The great curse of our country is that we say and do not; we make professions, but do nothing practical to remedy the evils that we pretend to deplore. Let me tell you what I consider the greatest miracle of the present day; it is this: that to this great country there should come from a little island many thousand miles distant a message so full

of spiritual life and strength as the Gospel of Christ. This surely is a miracle if ever there was one. And the message has not only come, but it is finding a response in our hearts. The process of the conversion of India to Christ may not be going on as rapidly as you hope, or exactly in the manner that you hope, but, nevertheless, I say India is being converted, the ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought. It is the little leaven that will in time leaven the entire mass." This man, according to statistics, ranks as a Hindu entirely outside the Christian community, yet he is typical of a large number of the leaders of India who are to-day deeply influenced, if not dominated, by Christian thought.

The results achieved by the first Protestant English missionary in India are typical of all the later results of Christian missions. Dr. George Smith thus sums up the results of Carey's life: "The first complete or partial translation of the Bible, printed in forty languages and dialects of India, China, Central Asia and neighbouring lands, at a cost of \$400,715; the first prose work and vernacular newspaper in Bengalee, the language of seventy millions of human beings; the first printing-press on an organized scale,

paper-mill, and steam-engine seen in India ; the first Christian primary school in North India ; the first efforts to educate native girls and women ; the first college to train native ministers and Christianize educated Hindus ; the first Hindu Protestant convert, baptized in 1800 ; the first medical mission of which that convert was to some extent the fruit ; the establishment and maintenance of at least thirty separate large mission stations, besides Judson's work in Burma, which resulted in the foundation of the American Baptist Missionary Society ; the first private Garden and Society for the Improvement of Native and European Agriculture and Horticulture in India ; the first Savings Bank in India ; the first translations into English of the great Sanskrit epics, the *Ramāyana* and *Mahabhārata*, and the first translation of the Bible into Sanskrit.”¹

The above quotation suggests only a few of the widespread influences of Christian missionaries and of Christian education in India. It is impossible to compute the far-reaching influence of great missionary institutions like the Madras Christian College, the Wilson College in Bombay, the Scottish Churches College in Calcutta, and the Forman College in Lahore. A score of these missionary institutions have

¹ *Short History of Christian Missions*, Smith, p. 167.

turned out a long line of leaders both in the Christian and the non-Christian community. In South India the American College at Madura, the Church Missionary Colleges in Tinnevely and Kottayam, the S.P.G. College at Trichinopoly, the Basal German Mission, the Noble College at Masulipatam, and the Scottish Christian College at Nagercoil have had an honoured history. In the north, institutions like the Arthur Ewing College, the Reid Christian College, St. John's, Christ Church, St. Stephen's, Serampore and Bishop's College, and in Ceylon, Trinity, St. Thomas', St. John's and Jaffna Colleges, have all contributed to the efficiency of Christian education.

It should be recognized, however, that the number is all too few, that the colleges are understaffed and not adequately supported. Only one boy in a thousand is in an Arts College in India to-day. Less than 2000 graduates annually are coming out of the colleges to supply places of leadership. There are only sixty-five college students to every million of the population, or one to every 15,000. Less than two millions are literate in English. When it is remembered that these men are the brain of India, and that they will lead the nation for good or evil, the importance of the English-speaking student class of India can hardly be exaggerated.

The Christian Student Movement is ably supplementing the work of the mission colleges. There are at present in this movement forty-two Associations in the colleges, enrolling about 1700 members among the men, while sixty Associations for women have some 2000 members. This movement in India confines itself to colleges of university grade, and its standard is exceptionally high. Twelve regular student camps are now held annually with an attendance of about 600. The literature produced by the Student Movement in India, both for Christians and non-Christians, is noteworthy and stands among the first of the student movements of the world.

The needs of the student work in India are pressing and imperative. Here is an opportunity to win these English-speaking students, to co-operate in the building up of a strong national student movement, to help train the leadership of a growing Christian community, to create a social consciousness for the social regeneration of India, and to establish Christianity as the universal religion in the greatest religious arena in the world. Perhaps nowhere else is the modern conflict of religions of greater importance and of greater intensity than in the Indian Empire.

CHAPTER VI

STUDENT LEADERS IN NATIONAL REGENERATION

Indigenous leadership — Educational leaders : Neesima, Chang Po-ling, and Indian leaders—Political leaders : Kali Charan Banurji, C. T. Wang, Wen Shih-tsen—Religious leaders : Bishop Azariah, Ding Li-mei, C. L. Nay—Notable women : Pandita Ramabai, Japanese women leaders, Dr. Mary Stone—The place of Christian training in the making of such leaders.

COLLEGE graduates and educated men are leading the way in the great movement for national regeneration in each land in Asia. The modern education in Japan, China and India which we have been studying has produced the leaders who are shaping the life of these peoples. As we have already seen in our first chapter, educated men in the East have an even greater power than in Western lands, and the uneducated masses are almost completely swayed and governed by them. Japan has been ruled by the educated *Samurai*, who are the brain of the nation. China has ever been dominated by her scholars, and since her revolution has been led chiefly by men of modern education. In India past students

and English-speaking graduates of schools and colleges hold a practical monopoly of Government appointments.

The chief work of the foreigner is to win and train these indigenous leaders. No number of foreign missionaries can ever completely evangelize any country. That must always be the work of the sons of the soil. As long as the work remains under foreign supervision and tutelage it is in an artificial and temporary stage. To win and train self-governing, self-supporting and self-propagating indigenous churches and leaders is the chief work of the missionary. If this is so his first aim should be to make himself unnecessary as soon as possible, and gradually to place the supervision of the work in the hands of Christian national leaders. This is an ambition that may easily be forgotten upon the foreign field, but nothing should divert the missionary from this settled purpose and fixed determination. He goes not to increase but to decrease, saying with his Master, "I am glorified in *them*."

In order to show the possibilities and accomplishments of the students of Asia let us examine briefly the biographies of several typical national student leaders who have moulded the educational, political and religious life of their own nations. Let us note how they were won, the

power they exerted, and the secret of their success. Let us observe the part that Christian training played in building their own characters and empowering them for service. First of all let us note the part that student leaders in each land have played in the sphere of education itself.

I

It may help us to understand the significance of the new era of education in Asia if we picture to ourselves the transformation of a single student, and show what one modern educated man can do in the life of his country. The life which naturally stands out as typical of the higher Christian education of Japan is that of the first Japanese student who came to America and returned to introduce Western learning into his own country, Joseph Hardy Neesima.

He was born in Tokyo in 1843, of proud *Samurai* parentage. His father was the writing-master and steward of the prince of his province. The coming of Commodore Perry in 1853, when he was ten years old, deeply stirred his boyish heart. The rumour of Western civilization awakened in him an unquenchable thirst for knowledge, and he began to study day and night, so that he "often went to bed after cock-crow." During his sixteenth year, while acting

as a writer for the prince, he was engaged in studying Chinese and Dutch, when a friend sent him an atlas of the United States.

His prince objected to his study of foreign languages, and he was repeatedly flogged. Sore at heart and sick in body he persisted in his quest of foreign knowledge. At this time he writes : " One day I visited my friend, and found out a small Holy Bible in his library that was written by some American minister in China language. I lend it from him and read it at night. I was afraid of my savage country's law, which if I read the Bible will cross (*i.e.* crucify) my whole family. I put down the book and look around me, saying, who made me? My parents? No, my God. Then I must be thankful to God. I must believe Him, and I must be upright against Him." He at once recognized his Maker's claim to love and obedience, and began to seek God. Determined to go to the nearest seaport at Hakodate in quest of knowledge, he left his family with tears, and in 1864, at the age of twenty-one, about midnight, the young patriot, disguised as a servant and with his bundle on his back, sallied out into the darkness, and crept on board an American schooner just sailing from Hakodate. He swallowed his pride of birth, and did servile work on deck to earn his passage. In Hongkong he

sold his precious sword and bought a New Testament in Chinese.

Upon Neesima's arrival in Boston, his heart sank within him, for he had no friend to whom he might turn. But the owner of the ship, Mr. Alpheus Hardy, hearing of him, generously received the young man, and became responsible for his education. Neesima went first to Phillips Academy at Andover, and here for the first time he fully realized his sins, publicly accepted Christ, and united himself with the Church. After his college course at Amherst, which he finished in 1870, he entered Andover Theological Seminary. In 1872 the celebrated Japanese embassy, consisting of Messrs. Iwakura, Ito and others, came to Washington to study American institutions. Neesima acted as their interpreter as the embassy studied the educational system of America. Later he accompanied them to all the capitals of Europe. He witnessed bravely for Christ to these Japanese leaders, always refusing to travel on the Sabbath. By his upright life he gained and retained throughout his life the confidence of these men. When he returned to Japan they were at the head of the Government, and their firm confidence in him enabled him to found the Doshisha University. Neesima was asked by the embassy to prepare a paper on an educational system for Japan, and this became the basis

of their report, which was afterwards largely followed in forming the Japanese system of education.

When the embassy returned home he was urged to accompany it. He could have entered on a brilliant career in Government service in Japan, but he says: "I had a day dream to found a Christian college. I used to express my intense desire to found it. I kept it within myself and prayed over it." When he attended the annual meeting of the American Board of Foreign Missions in America in 1874 he came to the platform on the last day of the meeting and pleaded with tears for Japan. At the close of his address about five thousand dollars were subscribed on the spot to found a Christian college in Japan. That generous subscription of American friends made possible the founding of the present Doshisha, which is now recognized as the best and largest Christian college in Japan.

In 1874 Neesima returned to Japan, after ten years' absence. When urged by his old friends in the embassy to take a permanent Government position, he replied: "Suppose I should take a Government position, how much benefit could I give to Japan? Certainly very little. On the contrary, if I educate my young men and women here in this place, and produce hundreds and thousands of Neesimas who can

work for this country, it will be of some benefit. This is the aim of my life."

On visiting his native village he took down all the paper, wooden, earthen and brass gods from the shelves and burned them. He preached the Gospel to the crowds who assembled at the door, and finally helped to organize the first Church in the interior of Japan. He now turned his attention to the founding of a Christian college. Kyoto, which had been the stronghold of Buddhism and *Shinto* in Japan for a thousand years, was selected as a centre, although it was then closed to all missionary activity, and no foreigner was allowed to enter it. The name *Doshisha*, which means the "one purpose company," was chosen for the college, and the school opened in 1875 with seven boarders and one day scholar. Neesima now had patiently to encounter years of opposition and obstruction from the community, the Buddhist priests and the local officials, but in evil report or in good report, sorrowful or rejoicing, he said: "We are hated by the magistrates and the priests, but we have planted the standard of truth here, and we will never retreat."

His influence on his students was powerful. At home or abroad he prayed for them unceasingly and often with tears. His motto was, "Be single-minded for a single purpose," and

again, "Let us advance upon our knees." His love for his students and their love for him was remarkable, as was the discipline in the college : he could hardly bear to punish a pupil. On one occasion grave offences had been committed, but Dr. Neesima felt that the college authorities were partly to blame in the matter. Instead of punishing the students, he said, "The Doshisha must be punished." So one morning at prayers in the chapel he took a stout rod in his right hand and struck his left hand a succession of hard blows, which brought tears to the eyes of every student. His character was remarkable for humility, loyalty to duty and single-hearted devotion to his great life-work.

In 1884, exhausted by the strain of nine years' opposition, he started for Europe and the United States to take a rest. In crossing the St. Gothard Pass in Switzerland he was attacked by heart disease and believed himself about to die. He wrote his will and said : "I am a native of Japan, and a missionary in my native land. Whoever reads this writing, pray for Japan, my dear native land. . . . My plan for Japan will be defeated, but I trust that God will yet do a wonderful work there. May the Lord raise up many true Christians and noble patriots from my dear native land. Amen."

On proceeding to America in 1884, after the

strain of nine years of opposition and struggle, his health became very poor. As had been the case in Japan, he was for nights together unable to sleep, saying, "I cannot be free from thoughts of Japan. I am a prisoner of Japan. I cannot write without shedding many tears. My heart is constantly burning like a volcano fire for my dearly beloved Japan."

In 1889 he had an attack of peritonitis. Word was telegraphed from his sick-bed to the college, and the students, with strong crying and tears, pleaded with God that his life might be spared if it were His will. But he knew that the time of his departure had come. Calling his friends and family about him, he dictated his last words regarding the college and the Missionary Society. On his death-bed he had a map of five provinces spread out before him, and marked out in colours upon the map the strategic points and the unoccupied fields in Japan. As he did so he became greatly excited, and his friends had to check him. When a mattress was brought, he refused it, saying that he was not worthy to die so comfortably. After bidding farewell to each of his loved ones, he gave directions that no monument should be erected for him. He said: "I leave the world with a heart full of gratitude. I have been able to do so little, owing to my health. The future object of the Doshisha is the advance-

ment of Christianity, to train men who shall live for their country. The utmost care must be taken that the foreign and Japanese teachers may be united together in love, and work together without friction." After reading the third chapter of Ephesians, he died, with the words "Peace, joy, heaven" on his lips.

He breathed his last on January 2, 1890. His body was brought to Kyoto, and some seven hundred of his students assembled to carry the beloved remains to the college and to the grave. They would allow no one else to have the privilege. Students of other institutions came in numbers; seventy graduates of the Doshisha from all parts of the empire, hundreds of Christians from various places in Japan, together with the governor, the officials, the governor of the neighbouring province, and a delegation of the Buddhist priests from Osaka all gathered to honour this Japanese patriot. The procession extended through the streets a mile and a half long as they marched through the snow, and wound up the mountain-side to a beautiful spot overlooking the city, to bury the man whom the Buddhists described as "the head centre of Christianity in Japan."

We may take Mr. Chang Po-ling as a typical educator who is helping to mould the young Republic of China. After his training in the

Imperial Naval College he resigned from the Navy, feeling that China's deepest need was that of modern educated leaders. He joined Mr. Yen Hsiu, the head of China's Imperial Board of Education, and worked with great enthusiasm to build up a model college. The students in the province of Chihli rose in number within seven years from 2000 to 215,000.

The writer will never forget sitting with Mr. Chang till nearly midnight one evening as he told the story of his conversion. With Mr. Yen's aid he had started a model educational institution in Tientsin. The number of students rapidly rose until at present over 700 are enrolled, some of them from the most distant of the provinces of China. In order to introduce teaching in English and modern science, he requested the aid of Professor Robertson, lecturer and science expert of the Young Men's Christian Association. While lecturing in his college Professor Robertson gradually won his confidence and friendship. Through the materialistic writings of Huxley and Spencer, Mr. Chang, though still holding the Confucian system of morality, had become an avowed atheist. He was also deeply pessimistic, as he saw the suffering and sorrow about him, and signs of the disintegration of the great land that he loved. Turning to Robertson one day he said: "Where

do you Christians find such hope and peace and power ? ” Robertson said : “ Mr. Chang, let me introduce you to my great unseen Friend, Jesus Christ,” and that day they began the study of the Bible, taking up first the problem of human suffering from the book of Job, and then the solution found in the life of Christ.

After some months Mr. Chang was appointed on an important commission which was to visit America and Europe for the purpose of introducing certain reforms into China. Before his departure Robertson invited him to spend some days in his home. One day Robertson said to him : “ Mr. Chang, you have studied for months the life and teaching of Jesus Christ. Are you ready to make the great decision ? Can you kneel with me and offer the first real prayer of your life ? ” Mr. Chang said that as he knelt to pray it seemed as if a great light filled his whole being. It reminded one of the conversion of Saul of Tarsus on the Damascus road. All that night he could not sleep for joy. He said he had been like a man adrift on a dark and shoreless sea without chart or compass, but now he knew where he was going.

Next day he hastened to Tientsin, called together his family and friends, and boldly told them that he had decided to become a Christian. He then went to his college and called together

the students, the tutors, and finally the Board of Directors. Then the young man, with winsome manner, delicate courtesy, and a burning enthusiasm that always characterizes his utterance, opened the Scriptures and told them why he had become a Christian. He said he could no longer bow to the tablet of Confucius, and must resign his position in the college. The following days were spent with the officials in Peking, especially with his nearest friend, the Commissioner of Education. After Mr. Chang had told him fully about his experience and decision, the Commissioner said: "Well, be a Christian if you must, but be one in secret; do not resign your college position; we cannot spare you. Simply bow to the tablet of Confucius; it is only an empty, outward form, and you can believe what you like in your heart." But Chang stood firm, and with his winsome smile said: "A few days ago One came to dwell within my heart. He has changed all life for me for ever. I dare not bow to any other lest He depart." When urged by some of his Christian friends to be more cautious, he said boldly: "I want everybody to know that Chang Po-ling has become a Christian."

After journeying through America and Europe, visiting our leading colleges, and examining our fisheries and our system of education and

commerce, Mr. Chang returned to make his report to the Government. He was baptized, and boldly took his stand as a Christian. He has been called back now as the President of his old college, and still occupies that position to-day. In addition to serving the college in Tientsin, he acted for a time as Principal of the Tsing Hwa College in Peking, which is training all the future leaders whom the Chinese Government is sending to America for their education under the Boxer Indemnity Fund. Mr. Chang is probably the greatest Chinese educator in the north. He has that rare gift of inspiring his students not only with an enthusiasm for study, but with moral earnestness, and an enthusiasm for service which sends them out as leaders and reformers in the new Republic of China. One can recognize his students wherever they are found. As did Arnold of Rugby, he inspires the students who study under him.

Within the last three years a church has sprung up through the influence of this great layman. Already it has enrolled some three hundred members, won chiefly from among the students and leading classes. Many of the students and teachers of his own college have been baptized. During the evangelistic campaign in his own city he took the chair night after night, and swayed that great audience of two thousand students

as he boldly and yet winsomely witnessed for Christ. Even the non-Christian students broke out into applause again and again as this long-loved leader told them of the possibilities of China's regeneration through the power of Christ.

Though frail in health, Mr. Chang finds time to act as a leader in civic, educational and national movements. He is typical of the Christian leaders of China to-day who are being won in the colleges through the student movement, and who are training the rising generation, moulding the character of China's students, and furnishing the leaders of the Republic.

India, no less than Japan or China, has produced great Christian leaders in the sphere of education. The early converts won by Duff in Calcutta, Wilson in Bombay, Miller in Madras, Noble in Masulipatam, and the scores of educational missionaries who have followed them, have played a leading part in those great movements of modern education, of social reform, of political legislation, of moral uplift and of religious reformation which have produced the new India of our day. Space forbids an adequate account of the lives of men like Principal S. K. Rudra, the head of St. Stephen's College in Delhi ; of Mr. S. K. Datta, the student leader and educationalist of Lahore, who has rendered such conspicuous service to the Student Movements

both in India and Great Britain ; of Mr. K. T. Paul, one of the three General Secretaries of the National Council of the Young Men's Christian Association in India, who is, during the absence in Europe and America of Mr. E. C. Carter, K.I.H., taking the entire burden of executive leadership with splendid success ; and of a score of other young Indian Christian leaders who are making history in India to-day. It is almost too early to write the lives of these young men, but they are being written in the hearts of the students whom they are teaching and training, and in the history of their country.

II

We have seen that these great native leaders are shaping the national system of education in each country. To an even greater extent they are shaping the political destinies of Asia. In Japan, for instance, although the Christians number less than one in two hundred of the population, they have four times their proportion of members in the various sessions of the Imperial Diet, and furnish a surprisingly large number of statesmen, officials, officers of the Army and Navy, and leaders in every department of political life. As typical of the national leaders in India we may take the life of Kali

Charan Banurji. The writer counts it one of the privileges of his earliest years in India to have known this great leader. He has never forgotten his wise counsel, his friendly sympathy, or his many acts of kindness. Banurji was born in 1847 in one of the proudest families of the priestly *Kulin* Brahmins. His grandfather, as a priest, had fifty-four wives. At the age of eight young Banurji was invested with the sacred Brahmin thread in the temple of Kali, and became one of the "twice born." A brilliant student, he was ready for the university at twelve, and won an entrance scholarship at thirteen. He finally entered the Free Church College under the great Dr. Duff. In 1865 he was the honours gold medallist in the first B.A. class that graduated from the college, and was immediately appointed a professor in the institution. The next year he won his Master's degree, standing alone in the first class in philosophy and winning the university gold medal.

His religious impressions date from the day of entrance into Duff's college. The prayers of the great Scottish missionary moved him profoundly. One day on hearing from the boy that he had lost his father, Dr. Duff said, "Why do you not accept God as your Father?" Though a bigoted Hindu, he now began to study the Bible, testing the promise of John

vii. 17: "If any man willeth to do he shall know," a passage which probably more than any other has helped to lead Oriental students out of darkness into light. By personal work two Christian fellow-students influenced young Banurji, meeting in an old jute mill for Bible study and prayer. Of his conversion Mr. Banurji says: "When eventually I was led to the Saviour I owed my conversion, under God, to close personal intercourse with one of my professors, a medical missionary now in glory. The missionary had endeared himself to my whole family, and was always welcome to visit me, and pray with me, and for me by my bedside when suffering from illness."¹ One day, determined that he would become a Christian, he put off his sacred thread, but upon falling asleep he saw his mother in a dream imploring him to put on his thread again. Upon awaking he did so, and for six months continued the terrible struggle with his conscience. At last he gained courage and threw his sacred thread into the lake. Then came the long struggle with his family, but he remained firm in spite of being cast out by them.

For fourteen years he continued as a professor in the Free Church College, and then entered

¹ *Kali Charan Banurji*, p. 17, B. R. Barber.

upon the practice of law. The leading speaker in all Bengal, preaching in the churches, teaching Bible classes, delivering apologetic lectures, conducting open-air meetings in the parks of Calcutta almost every Sunday throughout his long life, Mr. Banurji was an indefatigable witness for Christ. He also started a weekly newspaper, *The Indian Christian Herald*, and maintained it for thirty-three years.

By 1877 he had become a notable figure in public life. He was one of the greatest orators in the country, even though India is a land so gifted in speech. A translator of the Bengali New Testament, a worker in his Church, the President of the Calcutta Young Men's Christian Association, Chairman of the Indian National Council of Young Men's Christian Associations, representative for India in the World's Student Christian Federation, a leading Christian reformer in the fight for purity and temperance, Mr. Banurji took the lead in every branch of Christian service. In 1885 the Indian National Congress was organized, and he became one of the trusted leaders of this Indian political movement. A fellow of the University of Calcutta, he became Examiner in Philosophy, and Registrar of the University in 1904. He was also law lecturer in two colleges. He was twice elected as Commissioner of the Munici-

pality of Calcutta, and was on the Legislative Council of the Lieutenant-Governor of Bengal.

With Mr. J. Campbell White he inaugurated the work of the Young Men's Christian Association among the students of Calcutta. In 1905 he joined with Sir Harnam Singh and Professor Satthianadan in calling together the Christian leaders of India. On Christmas Day, 1905, they organized the National Missionary Society of India, to evangelize unoccupied fields in India and adjacent countries, and to lay on Indian Christians the burden of responsibility for the evangelization of their own country and neighbouring lands. Founding no new denomination, but preserving the strongest loyalty to the Churches; soliciting no funds outside of India, but laying the burden for India's evangelization upon her own sons, the society was organized on a sound and safe basis.

With failing strength he carried on his great work to the last and died peacefully in 1907. Some 1500 persons attended his funeral, including Sir Andrew Fraser, Lord Radstock, the Lord Bishop of Calcutta, and several judges of the High Court. Sir Andrew Fraser, Lieutenant-Governor of Bengal, says: "Kali Charan Banurji was always in the presence of God. He was always walking with Him in spirit, in purity, in righteousness, in truth, in sincerity,

in loyalty, and in love. . . . He was a man who made his mark in many departments of work in Bengal: a distinguished graduate and servant of the University, a successful advocate and able teacher, a valuable member of the Corporation of Calcutta and of the Bengal Council, a keen though not extreme politician, deeply interested in the cause of Purity, Temperance, Education and Social Reform, a strong supporter of the Young Men's Christian Association, and a beloved and trusted leader in the Church of Christ." Mr. B. R. Barber well sums up his life in the title of his biography: *Kali Charan Banurji, Brahman, Christian, Saint.*

Following Mr. Banurji, scores of young educated Indians are taking their place in the political life of India. Its enlarging Councils are practically small parliaments, and the increasing measure of self-government granted to India is furnishing a place of leadership and power to numbers of young educated Indians.

The young men of China are facing even greater problems in the political crisis which now confronts their giant young Republic. As typical of these leaders we may take the life of Mr. C. T. Wang. He was the son of a humble preacher of the Gospel and was trained in a Christian home. As secretary of the Young Men's Christian Association he was called to

the difficult post of leadership among the 15,000 Chinese students studying in Tokyo. Later he went to America and graduated with honours at Yale. While in America he was the leader of the Chinese Student Movement, and his notable addresses won him a host of friends among the students of the West.

After his return to China he became the National Secretary of the Young Men's Christian Association, with Mr. Fletcher Brockman. In 1911 China's revolution broke out. Hearing the call of duty he said at once: "I must go to the front. This is the hour of my country's need. The revolution may fail, or it may succeed. If it fails I could never forget that in the hour of the nation's need, at the crisis of her fate, I did not put my life upon the altar. Should it succeed I should then have waited until there was no longer any risk, and I should have had no part in China's fight for freedom. No, I must join the movement when there is a chance to die." He served with conspicuous success during the revolution as a leader in the Red Cross work, a member of General Li's staff, and Acting-Minister of Foreign Affairs under his provisional government. He became one of the representatives who brought about peace between the contending forces and led to the establishment of the Republic. Under

Dr. Sun Yat-Sen he occupied important positions and became his personal representative. He was elected to the National Senate and became its Vice-President, withdrawing his name from the nomination as President of the Senate in order that he might work for peace and unity. Later he was appointed Acting-Minister of Commerce in Yuan Shih-kai's Cabinet.

When the Parliament was dissolved he threw himself with his old fervour and zeal into active Christian work. He is probably the leading Christian statesman in China to-day, and perhaps the greatest orator in the Republic. Scorning all effort at effect and empty rhetoric, he speaks with an impassioned appeal which sways the audience he addresses. It is Mr. Wang's conviction that China's material bankruptcy is caused by her moral bankruptcy, and that that in turn rests upon her deep religious need. A born patriot, he believes that China's greatest need to-day is the need of moral leadership, and that the one hope of China centres in Jesus Christ and in Christian character. At the close of a great campaign during the recent meetings he said: "Give us a decade and we can have the leaders of China for Christ." Such men are the hope of the nation in this hour of its crisis, and to win and train such men is the greatest work of the missionary.

Since the above account of Mr. Wang's career was written he has crowned his devotion to the spiritual development of China's manhood by returning to work for the Young Men's Christian Association. He has succeeded Mr. Fletcher Brockman (who has returned to America) as National General Secretary in China. Throughout the East the Association is a potent force among the rising men of the various great nations, being particularly influential with young university men, civil servants, and men of commerce. In China, as in India, Japan, and Korea, the new generation of Christian men has thus produced its own leader-in-chief—a source of the greatest satisfaction and hope to the Europeans, who of necessity inaugurated the work of the Young Men's Christian Association in these lands.

As another instance of a leader in political life we may take that of Mr. Wen Shih-tsen, the Minister of Foreign Affairs or Secretary of State for the Chekiang province. During our visit to the capital at Hangchow, the Military Governor, the Civil Governor, and the officials of the province invited us to a banquet. After dinner the Governor requested Mr. C. T. Wang and myself to address them. We then spoke of Christ as the only hope of China. In closing we quoted the instance of Sergius Paulus, the

Roman Governor, who believed when the Gospel was presented to him. Two men stood out as leaders in that group, the young Governor, less than thirty-five years of age, and his young Secretary of State, Mr. Wen. A few years ago Mr. Wen was a Confucian agnostic, knowing little of Christianity. With the Governor he was one of the leaders of the revolution which made China a Republic. Side by side the young Governor and his Secretary of State had carried on the great fight against opium, until recently they celebrated the absolute prohibition and cessation of this evil from their province.

After stating the claims of Christianity, while Mr. C. T. Wang was speaking with the Governor, the writer went over to the young Secretary of State and said to him : " Nineteen centuries ago one named Philip told this good news to an Ethiopian official like yourself. When he heard this message he said at once, ' What doth hinder me to be baptized.' You, too, have now heard the Christian message ; why should not you also become a Christian to-day ? " Mr. Wen replied : " Christianity is true. Some day I will resign from public office, retire into private life and become a Christian. Now it would complicate my official position." We replied : " Now is the day of salvation for

China. This is the decisive decade of your country's history. We do not want monks, to retire into private life, but men who can live for Christ in the midst of the temptations and corruptions of public life at present in China. Why not become a Christian now while it is needed, and now while it is hard ? " Instantly he replied : " I will."

Next day he rose before the whole theatre full of students and boldly told them that he had decided to become a Christian. The very next Sunday he went down to the little Church to be baptized and publicly confess Christ. At his baptism he said : " I do not know what will follow after I take this step. I may lose my official position, and I may be put out of office. But I take my stand to-day for Jesus Christ in this Church, believing that only by organized Christianity, only by the Church of Christ, can we save China. A thousand of our students in the theatre this week have promised to join Bible classes and study the life of Christ. I wish to lead them into the Church itself, and I cannot ask them to enter if I do not do so myself." On the night of his conversion he sat up with the Governor until midnight witnessing for Christ. He immediately started Bible classes among his household servants and among the officials and clerks of his department. When

the writer broke down in the last city it was this young layman, who had been a Christian only a few weeks, with that other young statesman, Mr. C. T. Wang, who finished the meetings, called for decisions and organized the Bible classes for inquirers better than any foreigner could have done. Indeed these indigenous leaders in each land are the hope of the country.

III

We have seen that past students and educated men are leading the nations of Asia in both the educational and the political spheres. This leadership is even more marked in the religious life of the Orient. Let us take three typical leaders in Christian work. First of all let us think of the significance of the life of such a Christian leader as Bishop Azariah of India. No story is more difficult to write, however, than such a life as that of the young Indian bishop. For it is an inward and not an outward life. There has been nothing startling, dramatic or visibly heroic to record. The outward events of his life have been few and unimportant, the circumstances and setting and environment have been unromantic and commonplace. But what he drew from these fashioned a great character.

In contrast to Thillai Govindan, from whose

autobiography we quoted in Chapter V., who was a Brahmin of the highest caste, Bishop Azariah was born in a humble Christian home, so humble, in fact, that his people had been refused access to the temples of Hinduism before their conversion. His father was a devout village pastor, and his mother a Christian woman of great strength of character. Years ago, with Azariah as a fellow-worker, the writer visited the little church of the village in which he grew up. We found a thousand Christians crowded together on the floor, as they were every Sunday at the morning service. Under the ministry of the godly young Indian pastor some three hundred men were coming out to the daily service every morning before daylight, month after month, to hear the word of God and to pray before going out to their work for the day.

We next visited together the village, four miles away, where Azariah as a boy studied in the high school. As we entered the great church there we saw a strange stone at the doorstep which was once the altar of the former devil temple which stood upon the very spot where the church now stands. This altar stone was once reeking with the blood of beasts that were sacrificed to the demons, for the whole community were formerly outcaste devil-worshippers. When the last worshipper became a Christian,

and the people, like the Thessalonians, turned from idols to serve the living God, with their own hands they tore down the devil temple, and erected in its place the great stone church which now seats three thousand Christians. This church stands many miles from a railway, amidst the burning sands of South India, but it has probably produced more Christian leaders than any other in the land. Here Azariah, with the other Christian boys, daily studied the Bible, and they were taught to memorize many of the Psalms, the whole Sermon on the Mount, the entire books of Ephesians, Philippians, Hebrews and other books of the New Testament.

Azariah next attended the Christian College in Tinnevely, and finally the Madras Christian College under Dr. William Miller. Like practically every other Christian leader in India who is accomplishing great things, Azariah owes a lasting debt of gratitude to his Christian teachers. Here, while in College at Madras, he became a member of the Young Men's Christian Association and was placed on a Committee. Faithful service in each humble duty done made him chairman of one Committee after another, and finally a secretary of the Association. Not brilliant, but always faithful, he was gradually building up a character that was later to make a great Christian leader. He became a devout

student of the Bible in daily devotional study, and finally became a Bible teacher and a writer of helpful devotional books. Busy and practical, and a man of affairs though he was, he took time for prayer, and at certain special seasons, like the day of prayer for India, he would spend whole nights in intercession. Pouring out his life in service he was greatly used for the up-building of the Christian community, first in little groups, then in large conventions where a thousand or more Christian workers were gathered together.

As he travelled through South India he was greatly used in the work of deepening the spiritual life of the churches and their leaders. In fragments of his time he learned to seize every minute for reading; in trains, and street cars, he was buying up the opportunity of each priceless hour, and his life became rich in both inflow and overflow. By hard work in writing, in the midst of a busy life, he was able to produce a number of pamphlets and books, especially in devotional, Bible study and mission study literature, in English, in Tamil, and in Telugu, and to make a considerable contribution to Christian literature in India.

Early in his life the missionary spirit possessed him. One night on the sands under the palm trees on the shores of Ceylon he shed bitter tears

as he thought of India unawakened and lying in her poverty and need, while the Christian churches were not as yet aroused to their responsibility for the evangelization of their own country. Upon his return from Ceylon to India he organized with a group of young men the Indian Missionary Society of Tinnevelly. Working among the more than 70,000 Christians of this district to arouse missionary interest, they have sent out a number of their own Tamil missionaries to the Telugu country in Hyderabad. There they are employing more than thirty Tamil workers. Two of their missionaries were Brahmin converts, working without salary and receiving only their food and clothes. In the last few years they have won several thousand converts and have several hundred inquirers waiting to be received. Well may we wonder at all that has been accomplished by the zeal and devotion of these men, with a total budget for their Society not exceeding an average of \$5000 a year.

After founding the Tinnevelly Society, Mr. Azariah, with other young Indian Christian leaders, called a meeting at Serampore for the organization of the National Missionary Society of India. In Carey's historic library on Christmas Day, 1905, with Indian Christian delegates from every part of India, Burma and Ceylon,

the Society was organized. Its founders adopted a constitution upon their knees in the pagoda where Henry Martyn had lived and laboured. The Society was started and has successfully continued with Indian men, Indian money and Indian management. It has opened up work in five different sections of India. It has been the means of quickening the ancient Syrian Church of South India with a new missionary spirit. It is publishing missionary periodicals in five Indian languages, and the movement has been a vital and powerful factor in deepening the spiritual life and developing the missionary spirit in the churches in many parts of India.

After Azariah had served as the General Secretary for both the Tinnevely and National Missionary Societies and had gone through the length and breadth of India calling for volunteers for missionary service, he finally felt the call of God in his own heart to go himself as a missionary to the more backward and benighted parts of his own country. He left a comfortable salary, his home and native language, and entered one of the most needy parts of India among the Telugu people in the native state of Hyderabad. Leaving his relatives and friends and all educational advantages for his children, he entered upon his work among the depressed classes in Dornakal. After his public work throughout the whole of

India it did indeed seem like falling into the ground to die, to bury his life in a foreign language in an obscure part of India.

After passing through severe trials he was finally called to the bishopric. The consecration of an Indian bishop marked a new departure and a new era in Indian missions. When Bishop Middleton was consecrated as the first English bishop to India on May 8, 1814, a century before, the consecration was private, taking place in England, at Lambeth Palace, and the Dean of Winchester's sermon on the occasion was not allowed to be published for fear of giving offence to the Hindus and Mohammedans. To the last, Bishop Middleton refused to ordain any Indian Christian to the ministry. On December 29, 1912, in the cathedral at Calcutta, the Rev. V. S. Azariah was consecrated before a distinguished assembly, in the presence of the Governor of Bengal, by the Metropolitan and all the Anglican bishops of India, Burma and Ceylon. The young Indian bishop was seated in the room occupied by the saintly Bishop Heber, and in the chair used by the great missionary Schwartz. A century before, Carey had baptized the first low-caste convert in the Hoogley on the last Sunday of the year 1800. On the last day of the year 1912, a few days after his consecration, Bishop Azariah led two M.A. Hindu students,

one of them a Brahmin, to the same river to be baptized.

To-day, as the Bishop of Dornakal, as the head of this notable indigenous mission in Hyderabad, as a spiritual leader in the Indian church, his life is being lived for the welfare of India. Having fallen into the ground to die, his life is now bearing much fruit. In the uplifting of the outcastes, in the winning of converts, high or low, in the training of Christian leaders, in guiding the growing native Church, this man and the Indian Christian workers throughout the land are the mightiest single force for the Kingdom of God in India. Such a life shows at once the purpose and power of Christian education in Asia.

As a second illustration of Christian leadership we may take the life of Ding Li-mei of China. In the case of Neesima, Chang Po-ling and Banurji, we have instances of men breaking away from a non-Christian environment, undergoing persecution or loss and being purged by the fire of affliction. In the case of men like Azariah, C. T. Wang and Ding Li-mei, we have the finest products of the Christian home. Men of both classes have their contribution to make to national life in the East.

Mr. Ding was a Christian of the third generation. Born and educated in the Shantung

Province, he was a product of the Shantung Christian University, which for years has maintained the enviable record of sending out every student at the end of his college course as a Christian man. Its past students are leading in Christian work and in education all over North China. When Mr. Ding was twenty-eight years of age he became a pastor, and had a self-supporting church in Tsingtao. During his early ministry Mr. Ding was a callow theological student, and knew little of the power of prayer and the deeper Christian life. A series of evangelistic meetings in his church had been planned, but at the last moment the evangelist had disappointed them. The lady missionary, who was a woman of much prayer, called the young pastor and told him that there was no one left to take the meetings but himself. In anger he slammed the door and left the room. Broken-hearted, the missionary gave herself to prayer and almost in despair wrestled with God. That night the power of God seemed to fall upon speaker and audience alike. Conviction of sin was manifest. At the close of the meeting the young pastor, like Simon Peter who cried: "Depart from me for I am a sinful man, O Lord," went to this godly missionary, and said with tears in his eyes: "Pray for me that my sin may be forgiven and that God may yet use

me in His service. From this day on my life will be a life of prayer." During the years that have followed he has kept this high purpose.

In 1900 the Boxer Uprising broke upon North China. Mr. Ding was seized by armed Boxers and cruelly tortured in a magistrate's *yamen*. He was beaten with clubs and bamboo staves, receiving two hundred and fifty blows; yet he steadfastly refused to deny Christ, and was finally thrown into a foul prison. After regaining consciousness he began to preach Christ to his fellow-prisoners. The Boxers intended to continue torturing him, but a group of Christians gave themselves to prayer, as was done for Peter in the days of Herod. Before the Boxers could carry out their intention the German soldiers entered the city and he was set free.

After several years in the pastorate, Pastor Ding began to respond to calls for evangelistic work among students. In 1910 he visited the Union College at Wei Hsien. None of the students were willing to enter the Christian ministry; indeed, they seemed to have hardened their hearts against it. Their ambition was to receive the honour and large financial returns which their education had made possible. When Pastor Ding began the meetings he was not permitted even to speak of volunteering for the ministry, because of the prejudice of the students.

For days he gave himself to prayer. One of the professors writes: "Pastor Ding came quietly into our midst last March. After the first day the announcement was made that all college exercises would be set aside for two days. Pastor Ding's sermon on the duties of the watchman, based on Ezekiel xxxiii., finally struck home, and seven of the seniors, the flower of the class, offered their lives for the ministry. Pastor Ding was physically exhausted on the third day, but continued in prayer, and though he was not able to be present in the meetings himself, the tide of blessing still rose in the school. The number of volunteers increased to sixty, and then to eighty. There seemed to be no legitimate way to stop the tide, and there was no reason for so doing. All were conscious of a closeness of approach to the Holy Spirit, such as they had never known before. Finally, one hundred and sixteen men volunteered for the ministry out of three hundred and eighty students."

When asked about his method of work, Mr. Ding replied: "I now have only one method, that of prayer." From this college Mr. Ding went through the Christian institutions of the country, and his visits resulted in the forming of the Student Volunteer Movement of China to raise up men for Christian work in their own country. Mr. Ding has also become an evangelist

of great power in work among non-Christians, and hundreds of Confucian students have accepted Christ under his ministry.

The writer will never forget the days in the old Buddhist Monastery of Wofosu, near Peking, during the student conference of North China. We have read of Luther and Wesley and others spending hours in prayer, but here was a man who was actually doing it before our eyes. One could observe him during several hours of each busy day, unnoticed by the crowd, retiring for quiet prayer in the deserted cloisters of this old Buddhist temple. On the last night of the Conference, when others had rolled into their cots exhausted by the numerous interviews and meetings, the writer chanced to be next to Pastor Ding. Not knowing that any one was awake, he could be heard whispering in prayer almost till daybreak, as he spent himself in intercession and prayed by name for each student in the conference as he returned to his college. Indeed, this man, who has been called the Moody of China, and the Apostle John of the Far East, seems to have a larger capacity for prayer than almost any man of our time. Prayer for him is not vain repetition, nor a mere mention of names. The writer found him one day with a little book of names which formed his daily prayer list. The writer's number was 1142. For all the

student volunteers of his country, for Christian workers, inquirers and tempted men, this Pastor, with an enlarged capacity, like that of the Apostle Paul, seemed to pray without ceasing.

Has not such a life a message for the students of the West and of the East alike, and are not such Christian leaders the hope of every land ?

A third typical leader in Christian work was won from the heart of Confucianism. Mr. C. L. Nay was a member of the leading family of Changsha, the capital of Hunan, a province with a population of over twenty millions in inland China. Mr. Nay's father was the Governor of four provinces ; his uncle, the celebrated Marquis Tseng, China's minister to England, Russia, France and Germany. His grandfather was Tseng Kuo-fan, one of China's most brilliant scholars, the teacher of Li Hung-chang, generalissimo of the Government troops which put down the Tai P'ing Rebellion. He was probably China's greatest statesman of the century.

Four years ago Mr. Nay was a Confucian atheist. The Christian religion he bitterly hated. When his father was Governor, his province was made to pay a fine of over £6000, because of two Roman Catholics who had been killed. But as a young man he was eager for Western learning, Western culture, and the power which he saw in

Western civilization. He called often at the home of Dr. Edward Hume, physician of the Yale Mission in Changsha. For seven years the acquaintance deepened into friendship, yet in all this time he would not allow them to speak to him of religion or of Christianity. In February 1911, his father, the aged Governor, received a stroke of apoplexy. Most of the family insisted on the remedies of native Chinese physicians, but Mr. Nay called in Dr. Hume and sought the scientific remedies of the foreign physician. As he saw Dr. Hume kneel at his father's side and pray, he was deeply moved. Finally, after some days, he said to Dr. Hume: "It is too late to save my father, but I want you to kneel and pray for me here by my father's bedside."

In July 1913, a second revolution threatened China, and to relieve the wounded soldiers among both Government and rebel troops a party of ten young men went with Mr. Nay from Changsha. On their way down the river at the time of the rebellion their launch was stopped under suspicion by a Government gunboat and the ten men were taken as prisoners to Wuchang. They overheard one soldier say: "Every man I bind I will eventually kill." They were placed in a room with six other men, four of whom were prisoners, and two executioners. The four prisoners were taken out

and beheaded, and they wondered if their turn would come next.

The doctor of their party, being a Christian man, suggested to the little group that they should ask God for help. So these men, Christians and non-Christians alike, knelt in their prison-room and in faith prayed to God for deliverance. Mr. Nay prayed: "O God, save my life, and save me from my sins." He found instant peace and comfort from this season of prayer, and there on his knees he decided to become a Christian. Finally, the Governor sent word that they would be allowed to go free, and they received their liberty.

On returning to Changsha Mr. Nay at once told his wife and friends of his experience and his decision to become a Christian. He was baptized on Christmas Day, 1913, and his wife also became a professing Christian. At the time of his baptism he was so timid and weak that he was afraid he could not make even the hundred Christians in the little chapel hear his feeble testimony for Christ. But during our recent evangelistic meetings in Changsha, Mr. Nay acted as interpreter; and there in the great pavilion he was standing sweeping three thousand students by his burning words and boldly testifying to Jesus Christ as his Saviour and the only hope of China.

Nineteen years ago, when the writer went to the mission-field, there was not among the 20,000,000 of this province of Hunan a single missionary or Chinese Christian. In fact, Christian mission work in the province is little more than a decade old. During the meetings we did not have to point back to a miracle in some book. Here was the miracle standing before their eyes, an "epistle known and read of all men," a living witness for Christ. We are not ashamed of the Gospel; it is the power of God unto salvation in China, in India, in Japan, in the length and breadth of Asia; at home or abroad Christ still lives and works and is raising up strong Christian leaders for the great work of national regeneration.

Here in this long-bigoted and isolated capital of inland China are to-day over eight thousand modern students in more than thirty institutions patterned after the models of Western civilization, and this city is typical of all China, as Mr. Nay is typical of hundreds of Confucian students who are turning to Christ as the hope of China.

IV

Let us turn from the lives of these men who have helped to mould the educational, political and Christian life of these plastic nations of the

Orient to a brief recognition of the notable women who are playing an equally important part in this process of regeneration of the East.

No woman stands out in bolder and more remarkable contrast to her environment, and none has advanced farther beyond the hampering and enslaving conditions of her early life than has that remarkable woman, Pandita Ramabai. On a summer evening years ago the writer left the train at Khedgaon, forty miles south of Poona, and crossed the level land, parched with famine, to the hundred acres of Ramabai's great school, where the desert had been made to blossom as the rose. The great quadrangle of stone buildings and the beautiful church stand as a lasting monument to the faith of this wonderful Indian woman. In the evening as we sat upon the earthen floor and partook with her of the simple Indian meal of curry and rice, of coarse native bread and milk, and the next Sunday afternoon as we heard from her own lips the long story of her life, we were more deeply impressed than ever by this gentle woman. Alone she had passed out of the bondage of idolatry and superstition, had waged bold and incessant warfare against the wrongs of child-wives and widows, of orphans, famine sufferers, temple children, slaves of caste and wronged womanhood.

Her father, Ananta Shastri, a Brahmin

pandit, had welcomed the bold innovation of female education. Breaking from the persecution and opposition of caste, he had led his little wife into the forest and made a simple home where he could teach her the secrets of Sanskrit wisdom. In this forest home Ramabai spent her childhood under her father's instruction. At the age of twelve she had committed to memory many thousand verses from the sacred *Purāṇas*. She gradually mastered not only Sanskrit, but Marathi, Kanarese, Hindustani, Bengali, and became fluent in seven languages. Known as a "prodigy of learning," she was the only woman permitted to call herself *Pandita*, and who received the title of *Sarasvati*, i.e. "The Goddess of Wisdom," on account of her learning.

In the following words she told the writer the story of her early life: "In the great famine of '77, when I was a girl, our family was reduced to starvation. We prostrated ourselves before the idols day and night. When our money was gone we began to sell our jewellery, clothes and cooking utensils. The day came when the last grain of rice was gone. We went into the forest to die there. First my father, then my mother, and then my eldest sister died from starvation. My brother and I continued our sad pilgrimage from the south to the northern boundary of India, and back again to Calcutta. I was often

without food for days. Four long years we suffered from scarcity. My memory of the last days of my parents' lives so full of sorrow almost breaks my heart."

After the death of her parents, Ramabai and her brother became public lecturers in the cause of the education of women. Later she married an educated Bengali lawyer. Within two years he died of cholera, and Ramabai was left as an Indian widow. Hinduism she had rejected, but as yet she knew nothing of Christ. She began forming branches of a Reform Society for women, the *Arya Mahila Somaj*. She was ambitious to start an institution also for the succour of helpless widows, but the Hindu community failed to furnish the financial support.

To prepare herself for the largest service of India's women, she went to England to study for a year. Here she became a Christian, and was baptized in 1883. During the next year she became Professor of Sanskrit at the Cheltenham Ladies' College. After leaving this post she visited America, and for three years made a study of the public school system and kindergarten methods. After lecturing widely in America she wrote her famous book, *The High-Caste Hindu Woman*. In order to carry out her lifelong purpose of educating Hindu widows, with the friendship of Frances Willard and other

American women, in 1887 she was at last able to form a Committee for the promotion of female education in India. Unable to sleep, she was found sobbing in her room, saying: "I am crying for joy that my dream of years has become a reality."

Upon her return to India in 1889, she formed a widows' home under the name *Sharada Sadan*. For a time she endeavoured to conduct this on a basis of religious neutrality, but this proved satisfactory neither to Hindus nor to Christians. Her own character was so contagious that a score of her girls decided to become Christians. Then the storm of persecution broke, and she was driven to take definitely Christian ground in her institution. In the great famine of 1896-97 she saw young girls and Hindu widows dying of starvation, and felt that she must do something to save them. She had read the story of George Mueller and Hudson Taylor, and said to herself: "If others can trust God, why should not I?" She went out into the famine districts and began to gather the starving girls with no other shelter than the trees and God's blue sky above her. Then she prayed to God for needed funds, and the first £5000 came in for buildings. When the writer saw her she said: "Already God has sent me 500 girls, and if He sends a thousand more I will take them." But she soon had more

than 1700 in her great institution. Think of a timid Indian woman drawing her own plans and superintending the construction of immense station buildings, directing a hundred teachers, matrons and workers, providing more than a thousand girls with education and industrial training in sewing, weaving, housework and farming, cooking and nursing, and running her own dairy and oil mill ! In the intervals of her work she found time to enrich the Marathi Church with a number of beautiful hymns. In the famine of 1900 she enlarged and deepened her work. More than sixty of her leading workers during this famine were former orphans, rescued in the famine of 1897.

Soon it became necessary to further enlarge her work. A work for boys as well as girls was opened. New buildings were built and a fine Church seating nearly 5000 people was erected. A printing-press was installed, a magazine was issued in Marathi, a tin shop, a tannery and shoe-making were introduced. Out of her large heart she had time to send funds to the sufferers from the Boxer Uprising in China, and the massacres in Armenia. She herself and her 1700 orphans gave up one meal on Sundays in order to deny themselves for sending the Gospel to others. Soon a revival swept through the institution, and several hundred girls were

baptized and entered the Christian Church. One of the last prayers and purposes of Ramabai has been that God would raise up and thrust out a hundred thousand men, and as many women, to go up and down the length and breadth of India and evangelize her beloved country.

If this is the life of one woman, think of the infinite value to the Heavenly Father of the more than one hundred and fifty million other women in this great land of India !

Space forbids an adequate treatment of the life of Miss Tsuda, who has played such a brilliant and effective part as an educationist among the women of Japan ; of the lives of Miss Michi Kawai, National Secretary of the Young Women's Christian Associations of Japan and other notable student leaders who are the product of modern education and Christian training.

We may take the life of Dr. Mary Stone as a typical Christian leader among the women of China. On the day of our last visit to Dr. Stone's hospital in Kiukiang the Yangtze Valley was stifling in tropical heat. The flowers were withered and scorched, and as we passed through the garden Dr. Stone said with a merry little laugh : " It is far too hot for flowers to bloom to-day." But it was not too hot for those fragrant and beautiful flowers of human character and of Christian womanhood, as Dr. Stone

and her score of trained Christian nurses moved silently through the suffering wards or conducted those difficult operations through the long hot day.

It was in 1873 the little "Maiyu," or "Beautiful Gem," was born in a proud family that traced back its records for two thousand years. Her father and mother boldly resolved that this little girl should be the first woman with unbound feet in Central China. Her father was a humble pastor. Before the little girl was eight years old she had studied some of the Chinese Classics and had memorized the entire Gospel of Matthew. Impressed by the work of the medical missionary, Dr. Kate Bushnell, the father brought to her his daughter, saying: "Here is my little girl, I want you to make a doctor of her." A Chinese woman physician was as unheard of as a woman with natural feet. In charge of Miss Howe, to whom she owed her early Christian training, Miss Stone and her friend, Ida Kahn, sailed for America in 1892. Successfully passing the difficult entrance examination, she entered the University of Michigan. She took a thorough medical course, followed by clinical training under Dr. Danforth in the hospitals of Chicago. Upon her return to China patients began to come on the third day after her arrival. Using a Chinese house as a temporary hospital, she had soon treated over two thousand patients. Dr.

Danforth of Chicago had become so impressed by her radiant Christian character that upon the death of his wife he erected a Memorial Hospital for Dr. Stone in Kiukiang. After the Boxer Uprising the number of patients rose to over one thousand a month.

In 1907, after eleven years of unceasing labour, Dr. Stone broke down and was taken to America for an operation for appendicitis. President Roosevelt, who was acquainted with her work, sent a telegram to the Commission of Immigration at San Francisco directing her admission without delay. The operation in Chicago was successful. Scarcely taking time for rest, Dr Stone raised money for another wing for her hospital, and plunged again into clinics to bring herself up to date in her medical work. She is now said to be performing some of the greatest operations known to surgery. As one physician testifies : " No Chicago surgeon is doing work superior to hers. Her power of diagnosis is remarkable."

The writer had seen her some twenty years ago when a student at Ann Arbor. When he saw her again in China she had been labouring in this station for eighteen years. The hundred beds in her hospital were full, and last year she treated 19,000 cases. Her nurses are tireless personal workers, and seem to have caught the

wonderful inspiration of her life. Sunny and happy and ringing with laughter, this little woman radiates good cheer and instils her own indomitable faith and courage and joy into those about her. She conducts a sanatorium in the hills, and one day we found her with a score of the graduates of her Bible Teachers' Training School on their knees in prayer. Ordering her supplies of drugs, keeping her household accounts, supervising her hospital, an active member of China's Continuation Committee, conducting her schools and Christian work through the city of Kiukiang and the district, supervising her new Cripples' Home, Dr. Stone yet finds time to be a most enthusiastic and successful evangelist. This resolute little woman seems the picture of health, with rosy cheeks and dark eyes twinkling with humour.

Such noble women are the hope of China, of Japan, of India, of the world. It is noteworthy that all the leaders we have mentioned in this chapter are the product not only of modern education, but also of Christian training. Without the religious element the educational movement is unsettling and destructive. Christ is the hope of Asia, and the raising up of these Christian leaders, both among the men and women students, is the greatest work in either the Orient or the Occident.

CHAPTER VII

THE CALL OF A CONTINENT

Missions and the Eastern Renaissance—Contribution that Western students can make to the life of Eastern students: evangelistic work, educational work, work for women—The Student Movement in Asia—Our task of co-operation—Special gatherings for students—Methods in evangelistic work—The message and the presentation of it—Responsibility and opportunity of Western students at this present time of transition among Eastern—How to be sure of one's vocation—The world-situation.

WE have already traced in the preceding chapters the remarkable revival of learning, or intellectual renaissance, which is sweeping over the continent of Asia. In Japan we found a nation that had suddenly emerged from feudalism into modern life. We were forced to admire the complete system of modern education which that nation has built up in three decades, enrolling more than seven million students and pupils. In China we found a vast nation, comprehending a quarter of the human race, whose leaders have broken from the rule of the dead and the tyranny of ancestral custom and entered the world of the

living, who in a day have turned from a corrupt Manchu autocracy to the ideal of a modern republic. We have seen their heroic efforts to establish a modern system of education which already enrolls a million and a half of pupils. We have traced also the growth of India's elastic yet efficient system of education, under which, if we include the native states, there are some seven million pupils.

As we have studied these three countries certain characteristics stand out as common to all. The system of education in each country came from the West. Each had to abandon or completely to transform its old classical system of the past. We found also that each was, in part at least, not only Western but missionary in its origin. The work of Carey and Duff in India, of Verbeck and Brown in Japan, of Martin, Mateer and other missionaries in China, helped to lay the foundations not only for Christian but also for Government education in these three countries. We have found also that the Government system of education in each country is strongly secular, bound to religious neutrality by the conflicting claims and exacting conditions imposed by the various systems of religion held by the students, and that each Government has found itself unable to provide satisfactory religious instruction under any one

system without giving offence to the followers of the others. They have accordingly confined themselves to secular education, which has inevitably destroyed for the students many of the old religious and social sanctions, but has proved itself unable to fulfil newly created needs and aspirations.

I

Let us note the various forms of work through which Christian students of the West can make a contribution to the progress of students in the East. There are three branches of Christian work which are especially needed at this time, and which call for men and women of the highest ability to bring to completion and right fruition the great movements already inaugurated in the Orient.

(1) Evangelistic work must always take the first place in the foreign enterprise. Other departments of work may be comparable to the artillery, cavalry and other supplementary arms of the service, but the evangelistic workers represent the great body of the infantry who must finally win or lose the day in missions. A few men are specializing on evangelistic work among students and leaders. Nearly all missionaries, however, have the opportunity of

reaching all classes in their district, whether high or low, educated or uneducated. There is a certain glamour of apparent romance connected with some forms of student work when seen from a distance, and a failure to recognize the central importance and abiding fruitfulness of the regular evangelistic work in foreign lands. Without discounting any other form of work it can be safely said that, taking Asia as a whole, the majority of workers will be needed and the largest results will be gained in the long run, in this great primary form of mission work. Let no one fear that his life will be wasted or that he will not find the fullest use for every talent and gift that he possesses. You need never fear that the need or opportunity will not be great enough abroad ; or that you will not find full scope for all your energies. You need not be afraid that you will waste or throw away your life, or that it will fall into the ground to die without ample fruitage. You need only fear whether you are equal to this high calling of being the very ambassador of God, the representative of Christian civilization, the statesman of a Christian Kingdom, the servant of a great people, the prophet of a new social order. Here is a field for your energies that will utilize and develop every talent you possess.

One reason why mission work does not appeal

more vitally to students of the West is that it seems so dim and distant, so vague and unreal. Would that we could visualize and make concrete this splendid opportunity! Come with us to our old station in India and see if the work does not appeal to you. Here is a station waiting for you that will challenge all your talents and utilize every faculty you possess. It is some fifty miles square, a little piece of the round world of human need that is given to you to change from a parched desert into a garden that shall blossom as the rose. It contains half a million men and women of like passions with yourself, lovable, warm-hearted, responsive, sympathetic and attractive. Here is your mission bungalow, placed in the centre of the district. Around it in the compound are the houses of a little group of your native fellow-workers, men with whom any one would be glad to work. For after all, it is not the handful of foreigners, but the great army of indigenous workers, who must ever constitute the bulk of the evangelizing force.

Here are the girls' and boys' boarding-schools training the future leaders of the Church. A score or two of Indian workers gather once a month to meet the missionary and seek fresh inspiration and vision for their work. Bible classes are held, reports are received, assignments

are made, and these men are sent back to their work encouraged and strengthened. Scattered through the district are more than fifty little churches, centres of life and light which are being nourished and cared for by the Indian workers. To solve the problems and mould the life of the growing Church will require your best thought and attention. Here also are more than fifty schools, enrolling many hundreds of pupils, Christian and non-Christian. The former you are training as the future pastors, laymen and Christian leaders of the district; the latter you are seeking to win to the Christian life. Then there are itineraries to conduct as you go out with your native fellow-workers, evangelizing your district, preaching in the villages, carrying the glad news from house to house and from town to town. What a joyous life it is, bristling with difficulties, crowded with problems, brimming with opportunity, drawing out your best life; and then, utterly inadequate as you find yourself, throwing you upon God for vast supplies of strength and wisdom which you must draw upon to meet the need of workers, churches, schools and the half-million people who are given to you to evangelize. Does not such a field appeal to college men?

(2) Educational work offers a special opportunity for men called to a life of teaching. In

the newly awakened thirst for knowledge there are thousands of the youth of the Orient, eagerly seeking education, willing to study early and late, willing to economize, to work, to give all that they possess to gain a modern education. Here is the Christian educator's opportunity.

Let us take a concrete college just as we have taken a mission station. Here was the college and high school, for instance, of our own district in southern India. In the latter there was one foreign missionary and some 700 students. Of these about one-third were Christian boys who had come up for higher education. A hundred of them are in the normal College, and through them you touch a hundred schools in the district. What an opportunity to mould these bright, maturing minds, to imbue them with high ideals, to fill them with a great inspiration to evangelize their own country, and to train the future leaders of a nation, for you are touching in daily life the men who will be for that whole district the pastors, the teachers, the engineers, the officials, the business men, the leaders of thought, in this age of transition when men are building a new nation and a new empire. Arnold of Rugby for years seemed lost, simply living his life in an obscure corner with a dozen students whom he was coaching, and then later faithfully doing

his part in a single public school in England. But this was the man who inspired every boy in his school, who changed the educational system of England and transformed its public schools. Here was a man who helped to make the modern England. Who could ask for a more far-reaching influence than he who is training the future leaders of Asia in the hundreds of bright Christian boys that crowd into the mission colleges of the East ?

In this same institution there are several hundred Hindus, Mohammedans and other non-Christian students. These men you meet in daily contact. You influence them in the classroom, on the athletic field and in your Christian home. You become their friend. One by one you may win them for Christ.

Teachers are urgently needed to-day in many of the mission schools and colleges of Asia. Most of these are understaffed. Where is there a larger opportunity than that offered by work in such a college in the East ? There are also opportunities for service in Government institutions in the various countries. The Japanese Government has placed more than a hundred such Christian teachers in its institutions, it has treated them with consideration, and many of these men have exerted a marked influence on the life of the people. Dr. Griffis, the author

of *The Mikado's Empire* and other books on Japan, spent his early years as a teacher in that country. Scores of students to-day find an attractive opening for service in spending a short term of two or three years in such a Government institution. After teaching in English for a reasonable number of hours each day, they are free to use all their time out of class hours in personal contact with the students, in social service, in the teaching of Bible classes, in co-operation with the Young Men's Christian Association or the churches of the city in which they reside.

The tenure of foreign teachers in Government colleges in China has not always been as permanent and attractive as in Japan. Some men have been treated with great consideration and have exerted much influence; others have entered mission work after the training received as teachers in Government schools. In India most of the posts in Government institutions are filled by British students.

(3) Work for women must take a leading place if we are ever to win the continent of Asia for Christ. Their need is even greater than that of the men. More religious than men, they are the conservators of religion in every land; they rule the home, train the children, mould the rising generation and are, for the most part,

inaccessible to male missionaries. Over half the women of the world are living under the shadow of the non-Christian religions. Not one of these faiths gives to woman her rightful place, or her full rights before God or man. The women of Asia suffer in their physical life. Volumes might be written, but no book can ever tell of the sufferings of Asia's womanhood due to ignorance and superstition. They are painfully circumscribed in their mental life. Not one woman in a hundred in India, China or on the mainland of Asia can read or write, hence the homes of the Orient are ruled by the uneducated. The women of the East are sadly restricted in their social life. The forty millions in the Zenanas of India are only a portion of the women of Asia who are shut from a life of social intercourse and a world of joy. From these physical, mental and social restrictions the moral and religious life of woman inevitably suffers. Blot out of your life the knowledge of God as Father, of Christ as Saviour, of the sanctity of the Christian home, of the training of Christian childhood, of the manifold and unmistakable blessings which Christianity has brought to womanhood and then ask yourself what life would be to you, and what it must be to the women of Asia, without Christ.

How then can the women students of the

West meet the need of their sisters in the East ? Schools for girls can be opened in every land, and many existing institutions urgently need women teachers just at this time. Never were the women of the East more open, accessible and responsive to Christian teaching. There is a new and growing desire for education among the women of almost every land in Asia. And here Christian missions have always led the way in furnishing the models for the education of women in every foreign field.

Women workers can enter not only the schools but the homes of Asia. Here men cannot intrude, for women can only be reached by women. Bible-women can be trained, and guided as they enter hundreds of homes in a great city or a network of villages, and the foreign lady worker by supervising their efforts, calling upon the pupils, winning those prepared and ready for decision, can do work of multiplying usefulness.

Women trained as doctors and nurses can gain access to the homes of rich and poor alike. They can often break down the opposition of the most prejudiced classes, win the hearts of the most obdurate, and gain an entering wedge into classes inaccessible to all other forms of effort. The utter inadequacy of the medical treatment of women on the mainland of Asia

makes this form of service most necessary and effective.

Most of what has been said in the preceding chapters applies to women as well as to men. But the statement should be added that the ordinary needs of men do not parallel or equal the greater needs of women abroad. They have been for centuries regarded as inferior, neglected, left in ignorance, and subjected to so many disabilities that they outrank the men in their need, and are far behind in their privileges. They make a peculiar and insistent appeal to the best womanhood of the West. The work is hard indeed, but happy. Here is a field where the daughters of the most favoured families may well invest their lives. The life of the lady missionary will involve hardship, and perhaps loneliness and suffering, but the writer can think of no greater honour or privilege, no higher ambition for his own daughter or for any young woman in the colleges of the land.

II

The Student Movement in Asia offers a special opportunity, and naturally makes a special appeal to the students of the West. The growth of this movement in recent years has been encouraging. This movement now has a growing

influence not only in the missionary institutions throughout Asia, but also among Government students.¹

In India the college students are accessible in English, all their training in both high school and college being exclusively in this language. In Japan, China, and practically all other non-Christian countries, the student classes as well as the masses must be reached through the medium of the vernacular. Two years is usually

¹ The present number of student organizations, their membership, and the attendance at summer student conferences may be seen from the following table:—

Student Organizations.	Members.	Conferences.	Attendance.
Japan—			
Men 57	1,771	4	156
Women 20	2,089	2	200
China—			
Men 116	5,520	7	1037
Women 40	1,300	2	263
India—			
Men 42	1,700	11	517
Women 60	2,000
Total 335	14,380	26	2173

The student field in the three countries may be counted approximately as follows: In Japan there are over 7000 in the four Government universities, and a total of 51,000 students and 260,000 school-boys in the student field. In China there are over 100,000 students of mature age, though not all in higher institutions, who are accessible in the great cities. In India and Ceylon there are 44,981 students in 266 institutions of higher learning. There are also 508,822 pupils in 1427 high schools for boys and girls (*Reports of Student Movements*, World's Student Christian Federation, 1914, pp. 45, 76, 86).

required to master a language and enter upon effective work.

The Student Movement in each of these more advanced countries in Asia is, of course, as it should be, largely under the leadership of its own educated men. Students of the West, however, can make a large contribution to the Christian life of the students of the East, and foreign workers will be needed throughout our generation, not as masters, as overseers, as unsympathetic "leaders," but as friends, fellow-workers and counsellors of these attractive student leaders of the East.

There are many ways in which a contribution may be made to the lives of these students. Opportunities for personal friendship and personal work amongst them are boundless. Bible classes may be taught among either Christian or non-Christian students in all these countries, and a man can fill every night in the week, and practically every day, with Bible teaching, if he has the time and the strength and the gift of imparting knowledge.

There are, however, two special forms of work on behalf of students in the East upon which we may enlarge. First of all, student conferences are now conducted throughout the length and breadth of Asia. Since the first conferences were established in Britain and in

America, these conferences have proved such a blessing and such an immeasurable formative influence in the Christian student life in each country, that they have now multiplied and are carried on all over the world. In Japan there are six student conferences; in China there are nine; in India conferences are held at eleven points. Some of the happiest hours in all one's life one recalls in these student conferences—in class-rooms, in long walks and talks, in the outdoor sports, under the trees, in the life-work meetings, or on some hill-top overlooking the sea.

Perhaps we can best realize the opportunity presented in such conferences by picturing a single one in the concrete.

We are in the old Buddhist temple of Wofosu, near Peking, a Buddhist monastery transformed into the Student Conference for North China. The change is typical of the transformation that is extending over the whole land. Here are a score of buildings with their inner courts and cloisters. Down the centre is the Buddhist temple, where the sage of India, who became for a time "The Light of Asia," is still worshipped by the droning Buddhist monks, who feebly perform the rites of a worship from which the life has long departed. Not a single worshipper now comes to bow before the images of the "Buddha in Meditation," the "Laughing

Buddha," the "Sleeping Buddha," and the other dust-covered idols which are falling to decay. On one side of the temple are ranged the buildings of the former Buddhist monastery. The places of the two hundred Buddhist monks who sought release from life through renunciation are now filled with two hundred wide-awake Chinese students, who are seeking not escape from life, but entrance into life abundant, for the saving of China. Down the other side of the temple are ranged the courts of the old emperor's palace, housing the Chinese and foreign workers, who received their first inspiration from the student conferences of Swanwick, Northfield and Geneva. The imperial bathing-pool is now filled with swimmers and splashing students. In the central pavilion, where the emperor's dragon flag once hung, there is the rainbow flag of the Republic, where the students are gathered for their platform meeting. On the distant hills are ranged the tall pagodas of deserted Buddhist monasteries and the watch-towers of the fallen Manchu dynasty, while near at hand the moving-picture man from America is photographing the student conference in action. Beside the fallen idols, in a little shrine near by, is a live Bible class of modern Chinese scientific students, and we overhear their discussion of the social rejuvenation of ancient China through Christianity.

The distant sound of the gong from the old Buddhist priests at their worship mingles with the notes of a Christian hymn ascending from a neighbouring cloister. Truly the old order changes, giving place to new.

On the high hill above, where the old emperor, Chieng Lung, once strolled in lordly ease, is gathered a band of sixty devoted workers, standing in a final prayer of consecration, with hands joined and hearts united as they pledge their service for the coming student campaign in Peking before going from the mountain-top to the teeming city on the plain, to win the leaders of the nation for Christ. Among the thirty Confucian students in the camp two strong men have just come in for personal interviews, and have decided for Christ. Many others will decide before the week is done.

Here is General Chang, military adviser to the President, leading a Bible class under a neighbouring tree. When lying in the Mission Hospital last year, to have his leg amputated, the doctor gave him a Bible, and the words of Jesus changed his life. After struggling with his doubts for some time he was so impressed by the character of Jesus, His life, His death, and His resurrection power, that he publicly accepted Him and was baptized. In Confucius he had found a sage, in Christ a Saviour.

Confucius had given him precepts, Christ gave him power. The former had urged morality, Christ gave life. His one thought now is to spread the knowledge of Christ among the 400,000 troops in China.

Here is another new convert, Mr. Chiu, for ten years secretary to Yuan Shi-kai, and now legal adviser to the President. After ten years of hard work, failing health compelled him to retire to Shanghai. Here, discouraged and depressed over the corruption of the falling dynasty and the hopeless outlook for his country, seeing that Confucianism seemed to have lost even the influence which it once had, and that there was no adequate basis for morality in the nation and no power to save China, he was almost driven to despair. It was then that the great educator and newly baptized Christian, Chang Po-ling, said to him: "Christ is the only hope for China. Christianity can give the basis which China needs. Study the Bible and you will find a new source of power there." For a year he studied this Book as a last hope. Before, he had dimly conceived of a distant Creator, but now through Christ he found the Heavenly Father. For a second year he studied and reviewed the entire New Testament. When invited to return to the service of the President he replied that he could not return to politics

when the more important question of religion remained unsettled in his life. He had no heart for work when he had no message for his people.

During the year, however, he found Christ as Lord and Saviour, and from Him learned the message and power of service. He then came out of retirement and started for Peking to enter the Government service. On his voyage north, however, he was in great distress of mind, feeling that he ought publicly to confess Christ. His family would not consent, as he would lose position and prestige. One day during his voyage, in deep anguish of mind, he came out on deck to find the sun shining and all nature seeming to rejoice. He said to himself, "Why should I alone be miserable? I dare not enter the capital with this great question unsettled; I must leave all and follow Christ." For ten days he tarried in Tientsin, where he was prepared for baptism, and joined the Chinese Church on April 5, 1914. Immediately he visited all his friends in Tientsin, and witnessed to every one of Christ. From here he went to the capital, and the next day called upon the President. The first thing he told him was, "I have become a Christian." The President replied that he had no objection, for there was perfect liberty of conscience in China. He appointed him one of his legal advisers in the State Department.

To-day this man is witnessing to those "of Caesar's household" among officials in the capital. He is typical of the student leaders who are being won for the Kingdom in the conferences throughout Asia.

At the conference above mentioned there were a dozen British and American students who had received their vision and inspiration from Swanwick or Northfield, and who are now sharing their life with these splendid Chinese students and leaders near the great capital of Peking, the heart of the nation's life.

In addition to conferences of this kind there is another form of student work that is much needed and very fruitful just at this time, viz., the conduct of spécial meetings arranged for students. Such meetings may be held in practically every city in Asia—in India in English, in China and Japan either through the vernacular, or by interpretation through some national student leader. During the last four years the writer has been privileged to take part in such student meetings in India, China and Japan.

III

The student may well ask, however, how this work can be done, what methods should be used in student work, and what message is most

effective in reaching non-Christian audiences of the Orient. We will, therefore, pause to examine the method and the message needed in evangelistic work among students in Asia to-day. The same principles will doubtless be applicable to other forms of mission work abroad, and also to student work in the West.

Two principles should guide us in the presentation of the message and the determination of our methods in modern evangelism on the mission field. The first is with regard to the method of our work, that absolute dependence upon God should be coupled with the most complete fulfilment of human means. The second is the adaptation of the message to the hearers and the gradual presentation of truth as they are able to receive it.

With regard to the method of our work, Hudson Taylor voices the great principle of combining faith and work, the divine and the human, when he says: "Trust in God should not lessen our use of means; and the use of means should not lessen our trust in God." The great missionary, Eliot, recognized the same principles when he said: "Prayer and pains through faith in Christ Jesus can do anything." Some believe that if they pray they need not take pains, while others believe that if they take pains there is little need of prayer, but

neither class of workers will get large results. Carey voices the same principle when he says : "Expect great things from God. Attempt great things for God." In all our work let us recognize that no human organization is a substitute for the omnipotent working of the Holy Spirit, and also that the presence and power of the Holy Spirit does not remove the necessity for the most earnest use of means and the most thorough human organization of which we are capable. We believe in God, and we believe in the use of means.

Concerning the adaptation of the message to the hearers, our Lord recognizes the principle of gradual revelation when He says : "I have yet many things to say unto you, but ye cannot bear them now." The whole unfolding of Truth, in both the Old Testament and the New, is a recognition of the principle. The Apostle Paul recognizes the same fundamental method when he says : "I am become all things to all men, that I may by all means save some."

There are three attitudes or methods of approach which we may take toward a non-Christian religion : that of wholesale condemnation ; that of comparison or contrast ; and that of completion, by showing that Christ comes not to destroy but to fulfil every truth and every deepest aspiration of the human heart. To

condemn the other man's religion is to repel the man. To commend it with unstinted praise leaves him self-satisfied. To contrast the two religions, endeavouring to prove that you have a better religion than he, throws him on the defensive, leads to a tug-of-war in which the whole weight of nationality, patriotism and prejudice are thrown in the scale against you, and the hearer is placed in the worst possible attitude for receiving the truth. We should know the hearer's religion in order sympathetically, in terms that he can understand, along lines of least resistance, to manifest the truth in the saving message of our sufficient Gospel.

Napoleon always chose his own battlefields. When the enemy left the heights at Austerlitz, he said: "Within three hours that army is mine." He knew the advantage of his own position. Let us choose our own battlefield. We have but one, and that is Christ. If a non-Christian hearer would argue about the inconsistencies of Christians let us not be drawn aside, but stay on the main battlefield of Christ. If he would begin with the obscurities or misunderstandings of the Old Testament, let us bring him back to Christ. He is the beginning and the end of our message.

The writer received a painful lesson in this matter many years ago during a special mission

in Ceylon. Each day non-Christian Hindus had been deciding for Christ. Finally the Hindu students combined, and practically challenged us to refute Hinduism. They said: "Why do you ignore our religion? What is the matter with Hinduism? Why cannot Krishna save us?" We fell into the trap, and the next day exposed Hinduism, at least to our own satisfaction. There was not another convert in that college, the whole community was thrown on the defensive. They organized in personal work to hold their own forces. They went into the press to attack Christianity, and no more converts were won at that time. We went to the next college, determined to know nothing but Christ and Him crucified. We began in the opening meeting with the text: "Whoso committeth sin is the bondslave of sin," and after speaking for an hour until there was evidence of deep conviction we took the other portion of the passage: "If, therefore, the Son shall make you free ye shall be free indeed." At once a number of men under deep conviction became inquirers. Had we tried to prove that we had a better religion than theirs, or to demonstrate the faults of their own system, we might have won the argument, but we should have lost the men.

In the presentation of the message in evangelistic meetings, four guiding principles are

clearly set forth in 2 Corinthians iv. 2. The worker's own life should be cleansed ; he should seek to manifest the truth rather than destroy error ; he should aim at the conscience rather than at the intellect or emotions alone ; he should work in the sight of God, and not in the sight of men.

Let us, however, apply these four principles to a concrete situation or series of meetings, to illustrate the method of procedure in a student evangelistic campaign, and to indicate the nature of the message that is presented. Usually we had four nights in a given city. On the first night we sought a point of contact with the audience. We asked ourselves, "What is the deepest concern of these men ? What is the line of least resistance upon which we can gain access to their hearts and arrest their attention and interest from the very beginning ? It is our conviction that the point of contact to-day in China and India is national and social.

In social evolution man's life develops in widening circles of expanding loyalties. From the self-centred and selfish life he expands to that which centres in the family, then to the class or guild or clan, then to the country in a new-born national consciousness or patriotism, then to the wider social consciousness of humanity. Last of all, if he finds a vital relation to

the true God as Father, he begins the cycle again in a larger synthesis which holds all in right proportion, with a new individualism, a new conception of responsibility to the family, the class, the country and humanity. It is our conviction that the life of the masses in Asia at the present time is in the second stage, centred in the family, while the interest of the students and leaders centres in a new national consciousness expressed in patriotism. The deepest question in the heart of an Oriental student to-day seems to be, "What will save my country?" He has not yet advanced to the concern of what will save his own soul. In view of this we chose some such subject on the first night as "The Crisis in the Nation," or "The Secret of National Greatness," or "The Rise and Fall of Nations," showing that moral character is the only basis for national or individual life. We believe that the point of contact is national, but not political. We had nothing to do with politics.

On the second night we took some such subject as "The Need of the Nation," aiming at conviction of sin. The sins of dishonesty and impurity seemed to be those upon which we could gain the deepest conviction in student audiences. On the third night we took some such subject as "The Hope of the Nation," showing that

Christ is able to save and satisfy the nation and the individual. We endeavoured to present Christ, in His teaching, in His character, in His social programme (cf. Luke iv. 18) for the poor, the sinful, the ignorant and the downtrodden ; and finally as crucified Saviour and as risen Lord. At this point we usually asked for honest investigators or inquirers who were ready to join Bible classes to make an open-minded and earnest study of the life and teaching of Christ.

IV

In our first chapter we briefly reviewed the present renaissance of Asia. In the second chapter we traced the origin and growth of the modern system of education in Japan, China and India. In the next three chapters we made a study of student life in these three countries under the present educational system. In Chapter VI. we studied the lives of typical native leaders who are guiding the present movement for national regeneration. It is increasingly evident that a purely secular Government system of education destroys the old, but cannot adequately fulfil the aspirations of the new era. If we have helped to take from these nations the simple faith and customs of the past and have introduced the leaven of Western learning, we

owe it to them to render such relief as lies in our power, and to complete the great task which we have begun. As we have seen already, Christ and His Gospel alone can fully save and satisfy both the individual and society. He alone is the sufficient answer to the deep need of these awakened nations of the Orient. At this time of transition and of crisis students of the West stand in a position of peculiar responsibility and opportunity. As you face the facts of this remarkable transformation in Asia, of the education and uplift of a continent numbering more than half the human race, how can you relate your life to these facts of human need and opportunity? Every man can bring his life to bear upon this great continent. Some can give themselves by going to the field and taking part in the great work at this supreme time of opportunity. Others, barred from this privilege, may so live and labour, pray and give, wherever they may be, that whole communities on the other side of the world may be transformed. Christ calls some of us to this work abroad. It is the happiest, as it is the hardest work in the world. If any man's heart fail him let him turn back. Here is a call to the heroic. "Christ never hid His scars to win a disciple." Rather He showed unto them His hands and His side, and then said: "*Even so*

send I you." Do not think that the hardships of missionary life are over. The Boxer Uprising and the persecutions of the past may not return, but the spirit of sacrifice and the call of suffering will abide.

As exemplifying this sacrificial spirit of all missionary life and work, let us think of those who have gone before and remember that we must follow in their train. The writer stood under that historic tree in Tai Yuan-fu, Shansi, where thirty-eight missionaries were killed in the Boxer Uprising. On that fateful day, July 9, 1900, the entire company of missionaries, consisting of twenty-six Protestants and twelve Roman Catholics, were dragged by the soldiers through the streets before the Governor's *yamen*, or residence. On their arrival the Governor shouted the order "Kill them." The first to fall was the English Baptist missionary, Mr. Farthing. His wife clung to him, but he gently put her aside, and walked quietly to the soldiers, knelt before them with bowed head, and received the death-blow. The other men followed one by one. The Governor, becoming impatient, ordered his soldiers to fall upon the remaining missionaries. They were cut down and hacked to pieces. Mrs. Farthing held the hands of her children, who clung to her, but she was dragged away and beheaded, as were the children. Last

of all came the two little Atwater girls of the American Board party. The writer recently stayed in America in the home of the aged grandparents of these little girls. Through their tears these brave grandparents said: "We do not begrudge our little grandchildren to China. Their lives will not be wasted, nor have they died in vain, for China will yet believe." Although it was almost too sacred for any stranger's eye to see, they showed us the last letter written home by their daughter-in-law before she died. She had just received the news of the death of the little girls who were away at school. The best that could be hoped for the women was sudden death, and yet with a splendid Christian heroism she wrote as follows:—

"MY DEAR, DEAR ONES—I have tried to gather courage to write to you once more. How am I to write all the horrible details of these days! I would rather spare you. The dear ones at Shouyang, including our lovely girls, were taken prisoners, brought to Tai Yuan in irons, and there, by the Governor's orders, beheaded. We are now awaiting our call home. I am preparing for the end very quietly and calmly. The Lord is wonderfully near, and He will not fail me. I was very restless and excited while there seemed a chance of life, but God has

taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over, and oh, the sweetness of the welcome above ! My little baby will go with me. I think God will give it to me in heaven, and my dear mother will be so glad to see us. I cannot imagine the Saviour's welcome. Oh, that will compensate for all these days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive the peace of God which passeth understanding. I would like to send a special message to each of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry that I have done so little."

But to-day what a change. In this same city we found the Secretary of the Young Men's Christian Association living in the former Buddhist temple. By the intercession of the English missionaries the Boxer indemnity of the province was largely devoted to promote education to end the superstition and ignorance which had caused the Boxer massacre. During the week all the officials and the students of every Government college attended the scientific lectures which were held to prepare for the evangelistic meetings. Several hundred men came out in a pouring rain

to the last religious meeting, and one hundred and fifty-nine rose and gave in their names as inquirers. And all this represented the change in a decade made possible by the sacrifice of those who had fallen into the ground to die that they might bear much fruit.

Not many of us will be called to die the martyr's death, but every Christian is called to live the sacrificial life at home or abroad, and if any man is not willing to pay the price of sacrifice, if necessary even of life itself, let him not go abroad.

V

The student may well ask: "Granted the overwhelming need abroad, how can I know whether or not I am called to this particular work? How can I find or know the will of God for my own life?"

There are at least five means of guidance or ways of learning God's will. It may come to you through a conscientious study of the needs and of your preparation for meeting them. It may come through your fellow-men, by the counsel or help of friends. It may come through God's providence in your life, as some doors shut and others open before you, and the shaping of events may indicate His will. It may come

through the great principles of truth revealed in God's Word : or, lastly, it may be through the immediate and direct impact and guidance of God's Spirit upon your heart and life. Whatever be the means, keep your whole life open to God. Make sure first of all that your will is surrendered to Him. If your eye is single your whole body will be full of light. If pride, ambition and selfish desires obscure your vision you will have no clear leading until you surrender to the Father's will.

Will you honestly and fairly face the facts of God's world to-day and ask Him how He would have you relate your life to these facts ? Three factors should enter into your decision : relative need, relative opportunity, and your own qualifications. First, face the fact of human need. Take the continent of Asia which we have been studying. It contains over half the population of the world. That is the half of the world to-day that is poor. The average wealth, as we saw in a preceding chapter, in India and China, is only about £20 *per capita*, and the average income only about £2 *per annum*. The wages of the poor are threepence and sixpence a day. Forty millions lie down to-night in India upon an earthen floor who have not had enough to eat to-day, and who, apparently, will continue to be poor until we give them a new basis for

civilization. Christian education has marvellously uplifted and changed the economic condition of whole communities. Shall we not give this opportunity to these millions also ?

During the last century more than one hundred famines in India and China have swept away over a hundred millions of the population ; indeed there is famine in some part of Asia every year, though famine has for ever ceased in every country where Christianity and Christian education have come with an open Bible. The writer recalls the last famine in India. There were those gaunt spectres who had walked a hundred miles to the missionary's door, saying, " There is no work in the village, no water in the wells, can you give us work at five cents a day to save the women and children ? " First, the leaves were stripped from the trees to feed the cattle, then the cattle were dying in the streets ; little children were sold or given away to save them, and finally the parents lay down to die. Fourteen thousand a day died during that last long famine in India ; and every day that 14,000 died there, Christian Church members in the home lands puffed away in tobacco smoke alone over £100,000 a day. This amount would have kept alive all those famine sufferers who died, and would have given them the message of the Christian Gospel. During the last sixty years,

while famine has swept away more than thirty millions in India alone, Christian Church members in North America have added £6,000,000,000 to their wealth. Economically, this half of the world is rich, and that half is poor. Educationally, half the population of the world to-day cannot read or write in any language. Half the world is without medical knowledge worthy of the name. Half the women and children of the world are without the blessings of the Christian home with its purity and safety. And all this because half the world has never yet heard of Christ. Out of every 2000 Christians in Western lands we send less than one to that needier half of the world, with its masses of poor, ignorant and sick, without the knowledge of the Gospel, while 1999 remain here at home. In the face of these facts ask yourself honestly in which half of the world is the greater need to-day? There is need at home, it is true, but every need here is not only paralleled but intensified and multiplied abroad.

Face the second fact of the overwhelming opportunity abroad. These nations are plastic and in the formative state. During the next few decades they will be passing through the transitional period of their renaissance and reformation. The religious map of Europe has been little changed since the Reformation. The

moulds into which the nations then hardened largely remain fixed, whether Roman Catholic or Protestant. But now is the time to make and to mould the continent of Asia. More history will be made, and greater changes will take place in Asia than in the West during our generation.

What an opportunity is open to-day for students to enter evangelistic work for the changing of whole districts. What a challenge is presented by the opening for educational work, for the winning of students and the training of the future leaders of Asia. What a call comes to the scholar, the apologist, the writer to produce new Christian literature. What a need for the Christian doctor not only to relieve suffering and heal thousands of the sick, but to train in the science of modern medicine and in Christian character the future doctors for vast areas in Asia. Indeed there is now a greater demand for, and a greater dearth of Christian medical men for the foreign field than ever before. What a need for women workers to enter the home, the school, the college and the zenana for the uplift of womanhood and the winning of childhood. Where in all the world can you find either a greater need or a greater opportunity?

After thinking of the need and the opportunity, face next your own qualifications. Three

things are pre-eminently needed, a vital spiritual life and a personal experience centring in the living Christ; clear common sense and good judgment that will enable you to meet and solve the perplexing problems that will confront you; and some measure of leadership or executive ability which will enable you to prepare and to train an indigenous leadership in the East.

In conclusion, let the reader recall to mind the present world situation. We are witnessing the awakening of Asia in an intellectual renaissance and a revival of learning in Japan, China, India and other lands of the East. The Philippines are being educated, Korea reconstructed, the near East is opening to a new era of education and progress never before possible in the past. Numerous and backward as are the masses to be reached, and strong as are the forces of inertia and reaction, the leaders of the Orient are entering the modern world. Vast changes and transformation in the political, economic, social, moral and religious life of the peoples of Asia are already setting in like a rising tide which cannot be stayed. There is a tide in the affairs of nations as of individuals which must be taken at the flood.

Asia embraces unmeasured human need, and offers a boundless opportunity. Weigh its need until you feel it as a burden upon your own

heart. Measure its vast opportunity, where no talent you possess will be wasted, where every gift can be used and every faculty raised to its highest power. Having faced the factors of the need and opportunity abroad, consider carefully your own personal qualifications. Ask yourself how you can best relate your life to the fact which you now face. Behind the student leaders are the masses who will be led by them. What will be your response to the students of Asia? If the gathered need of this great continent could find one common vocal expression, what a Macedonian cry it would make in its human appeal, "Come over and help us."

Christ does not merely stand in what we call "the home field," pointing to a dim and distant foreign land. Equally He is standing in the midst of the multitudes of Asia. He identifies Himself with them. The masses there are in ignorance and lack of the most elemental medical treatment. They are often in famine and poverty. They are in sin, in sickness, and in need. They are hungry and thirsty, naked and in prison. Standing beside them, identifying Himself with their suffering, and afflicted in all their affliction, Christ says to us to-day: "I was hungry and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a stranger, and ye took Me in; naked, and ye

clothed Me ; I was sick, and ye visited Me ; I was in prison, and ye came unto Me. Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me." Who will answer : " Lord, here am I ; send me " ?

APPENDIX A

CONTRAST BETWEEN ORIENT AND OCCIDENT, WITH UNDERLYING CAUSES

ORIENT.

OCCIDENT.

Social Structure.

- | | |
|-------------------------------------|--------------------------------|
| 1. Communistic. | Individualistic. |
| 2. Patriarchal (centred in family). | Patriotic (centred in nation). |
| 3. Autocratic. | Democratic. |
| 4. Bound by custom. | Relatively free. |

Mental Characteristics.

- | | |
|------------------------------------|-----------------------------------|
| 1. Conservative. | Progressive. |
| 2. Imitative (ideals in the past). | Inventive (ideals in the future). |
| 3. Passive (lack of initiative). | Active (aggressive). |
| 4. Traditional. | Radical. |

Religious Attitude.

- | | |
|---|---------------|
| 1. Pantheistic or Polytheistic. | Monotheistic. |
| 2. Fatalistic (pessimistic). | Optimistic. |
| 3. Repressive (of emotion and individuality). | Expressive. |
| 4. Static. | Dynamic. |

ORIENT.

OCCIDENT.

Underlying Causes.

- | | |
|---|---|
| <p>1. <i>Popular Religious Beliefs.</i> — Nature Worship, Ancestor Worship and Polytheism, with the fear of nature and of arbitrary deities.</p> <p><i>Philosophic Attitude.</i> — Pantheism (Southern Asia); Materialism (Eastern Asia).</p> | <p>Belief in the Fatherhood of God, realized in a Kingdom of Righteousness through Christ.</p> |
| <p>2. Man conceived not as a unit, an individual with rights, but as a fraction, a subject member of a family, tribe, guild, or caste.</p> | <p>The Christian recognition of the value of the individual and the brotherhood of man.</p> |
| <p>3. A life often petrified by the worship of the past and fatally fixed by its precedents.</p> | <p>Freedom of scientific investigation and a life of progressive development viewed in the perspective of eternity.</p> |
| <p>4. A sense of the communistic responsibility, often irrational and unmoral.</p> | <p>A sense of personal responsibility to God, to self, and to men, with consequent moral earnestness.</p> |

APPENDIX B

MORAL EDUCATION IN JAPAN

THE Department of Education in Japan enforces the following general directions for moral education :

“ The teaching of morals must be based on the precepts of the Imperial Rescript on Education ; its object is to foster the growth of moral ideas and sentiments, and to give the culture and character necessary for men of middle or higher standing, and to encourage and promote the practice of virtues. The teaching should be done by explaining essential points of morals in connection with the daily life of pupils, by means of good works or maxims and examples of good deeds ; and be followed by a little more systematic exposition of the duties to self, to society, and to the State ; elements of ethics may also be given.”

The syllabuses for teaching have been elaborated by the same Department for the five years of study at the middle school. They are in part as follows :

“ Things to be borne in mind as pupils : Regulations of the school ; relations to the authorities of the school ; duties of a pupil, etc.

“ Things to be borne in mind with respect to hygiene :

Necessity of exercise ; temperance in eating and drinking ; cleanliness of body, clothing, dwelling, etc.

“ Things to be borne in mind relative to study : Tenacity of good purpose ; industry in study ; perseverance under difficulties, etc.

“ Things to be borne in mind in relation to friends : Trust and righteousness ; kindness and affection ; mutual help, etc.

“ Things to be borne in mind in relation to one's own bearing and action : Value of time ; order ; courtesy, etc.

“ Things to be borne in mind in relation to home : Filial piety ; affection between brothers and sisters, etc.

“ Things to be borne in mind in relation to society : Respect for superiors ; public virtues ; responsibilities due to social position and profession, etc.

“ Things to be borne in mind in relation to the State : Respect for the *Kokutai* or the fundamental character of the Empire, observance of laws : sacrifice for the public good, etc.

“ Things to be borne in mind in relation to cultivation of virtues : Exposition of principal virtues and the mode of their cultivation ; danger of temptations ; holding steadfastly to moral conduct, etc.”—*The Japan Year Book*, 1914.

APPENDIX C

TYPICAL QUESTIONS ASKED BY JAPANESE STUDENTS

THE following are typical questions asked by a former Japanese student regarding Christianity. They fairly represent the doubts of a large proportion of Japanese students to-day.

1. "You ask, What is the final tribunal for right or wrong in the heart of the Japanese? According to *Bushido*, the moral code of the Japanese *samurai*, he appeals to his conscience as the ultimate court, just as you do to God. He thinks that his conscience is strong enough to act righteously if properly trained, without borrowing any help from without. What need has he for supernatural aid?"

2. "If God is goodness itself, why did He allow Satan to tempt us, and bring woe upon us?"

3. "If Christ were really God, why did He die so miserably? Once I went down to the dark cell of Notre Dame at Marseilles, where I found, to my great horror and disgust, an image of Christ's dead body lying all bleeding. I am naturally very nervous, and was very much frightened to see such a terrible sight. I thought God should appear before us full of mercy, gentleness, tranquillity and goodness, and not as such a horror as this."

4. "You say Christ redeemed mankind from sin with His suffering. Then can you say this world has become much better by His death than it was before?"

5. "If to those only who accept the teaching of Christ comes salvation, how could the people who lived before Christ and to whom the Gospel was unknown be saved? God must be impartial to all mankind."

6. "All men are equal before God. Why, then, were the people of Israel the special favourites of God? If the teaching of Christianity is the will of God it should come to all people at once. But there are some countries where Christianity is yet unknown, even now that twenty centuries have passed since the birth of Christ. Why is this?"

7. "You say that I am inconsistent in asserting that Christ was only a wonderfully gifted man—just as Confucius and Shakespeare were—and not God. I admit that what He teaches is very good. But a good man may tell lies as expedients. Can you accuse a doctor as a liar who tells his patient who is on the verge of death that his case is not hopeless, that he may pluck up heart and take care of himself? Christ may have acted in the same way. He would have had very little chance to make His teaching come home to the people who might have looked down upon Him as the son of poor Joseph and nothing more, unless He gave importance to Himself by saying He was the son of God."

The same trend of thought is observable in the following questions asked by another former student:

"Does God really exist? If God exists why must we acknowledge the personality of God as Christianity teaches? Is God love? If so, why did God make sin in the world?"

“ Was Christ the son of God ? Was He not merely a human being ? Why must we believe in His resurrections and His miracles ? Why must we choose Christ instead of Buddha or Confucius ? ”

“ Does not Christianity conflict with the welfare of a country ? Can a man serve the Kingdom of God and his country at the same time ? How should Christianity treat the worship of ancestors ? ”

“ Is Christianity compatible with the best interests of the State, of the realization of Japan's matchless destiny and of her peculiar character ? Will it not bring the disintegrating and disturbing elements of individualism and modern socialism into the present efficient and close-knit imperial nationalism ? In a word, is not your broad humanitarian Christianity in conflict with true Japanese patriotism and nationalism, and if it is, how can you expect us to receive it ? ”

How would the reader answer these questions ? Do not the above questions illustrate the words of Count Okuma, the Japanese Premier, regarding the present transition in Japanese thought, as quoted by Commission IV. of the Edinburgh Conference : “ Japan at present may be likened to a sea into which a hundred currents of Oriental and Occidental thought have poured, and, not yet having effected a fusion, are raging wildly, tossing, warring, roaring.”

APPENDIX D

THE RELIGIONS OF CHINA

THE present religions sprang from three primitive sources. First of all was that of animism, or the worship of spirits, good and bad, and the personified powers of Nature.¹ Secondly came that ancestor worship which has played such a powerful part in shaping the religious life of all Asia. Thirdly, we find a rude polytheism with a tendency toward monotheism, as some departed head of a clan or emperor was gradually transformed by his worshippers into the Emperor of Heaven, conceived as a personal God. From these primitive sources China's three religions have been gradually evolved.

Confucianism may be defined as an official system of personal and political morality founded on ancestor worship, codified and nationalized by Confucius. It is not what Matthew Arnold would call "morality touched with emotion": rather it is morality *untouched* with emotion. Confucius was the concrete embodiment of the civilization of his race, the culmination of the development of the Chinese mind, in the matter of ethics, politics and literature. Largely ignoring God,

¹ *The Religion of the Chinese*, J. J. M. De Groot, Ph.D., p. 31.

he based his system upon the five human relationships—between sovereign and subject, husband and wife, father and son, brother and brother, friend and friend. His five cardinal virtues were sympathy, righteousness, courtesy, wisdom and faithfulness. The keystone of his ethical arch was filial piety, and the duty to parents was to be continued even after their death in ancestor worship.

Taoism, promulgated by the mystical philosopher, Laotzé, who lived about 600 B.C., is named from *Tao*, or Way, the omnipresent, unthinkable principle of the universe, an impersonal providence. The whole system, which was originally a mystical and speculative philosophy, has degenerated into the worship of endless idols, nature gods, demons and spirits, and into a tangled and incomprehensible mass of charms, spells and witchcraft. Exorcism is its main function, to rid the unhappy soul of the continual dread of evil beings and influences.

Buddhism entered China early in the Christian era. The lofty system of Gautama was hardened into an atheistic, ethical system in the Southern Buddhism of Ceylon and Burma. But Northern Buddhism is always theistic, though it has degenerated into a mass of superstitions and idolatrous practices.

APPENDIX E

TYPICAL QUESTIONS ASKED BY INDIAN STUDENTS

I. *Questions concerning God.*

1. "IF I worship the one true God, why should I not place before me some idol to help me concentrate my thoughts and call God to mind, though I do not worship the idol itself? I believe in idolatry for the ignorant. Even we, as students, practise it. Why not? Every one must have a medium, an idea of God, something to fix the mind on. Why do you think idolatry wrong?"

2. "What do you mean by a Personal God?"

3. "I do not believe in the existence of a God. Our Pandits cannot prove it to me. Can you? Can you state any efficacious way of practice or recourse through which I can meet God?"

4. "Explain the difference between the Indian idea of Pantheism and the Christian apprehension of Monotheism. We believe in Pantheism. We believe that everything is God. We are God and shall return to Him. How is it possible to say, 'God is Omnipresent' without agreeing that He is in every stone and pillar of wood? Is not this a higher conception than Monotheism? If not, wherein is Monotheism superior or Pantheism untrue?"

5. "Is not the character of God in the Old Testament indefensible in the light of our day?"

II. *Questions concerning Christ and Christianity.*

1. "Have you proof that Jesus was Divine, the Son of God, and can you show that our incarnations were not?"

2. "If we believe in God and serve Him, why do we need Christ? What is the necessity of a mediator?"

3. "What will happen to those who never hear of Christ?"

4. "What benefit can the death of Christ be to me? Why cannot a merciful God forgive without atonement?"

5. "Can Christianity satisfy a man philosophically, scientifically (*i.e.* will the Bible stand in the light of modern science) and practically?"

6. "I do not assent to all the current stories about Krishna, but I believe in him as he is revealed in the teaching of the *Bhagavad Gita*. In what sense is Christ superior to him?"

7. "What good is there in Christianity that I cannot find in Hinduism, Mohammedanism or Buddhism? What are the principal points in the Christian religion that cannot be found in any other religion?"

8. "What books on the evidence of Christianity would you recommend as being most suitable for young men of India, concise and cheap?"

III. *Miscellaneous Questions concerning the Bible, the Church, the Way of Salvation and Problems of Human Life.*

1. "Is not Hinduism sufficient to save us? All roads lead to Rome; all rivers lead to the sea; all

religions have at bottom practically the same ethical principles, and all lead to God. Why therefore should a man change his religion, which is the best expression of the genius and needs of his own people ? ”

2. “ Is it not disloyal and dishonourable for a man to change his religion ? Should not every man keep his own ? Hinduism is the best for us ? Why should we then become Christians ? ”

3. “ What is the necessity of outward baptism ? Cannot one have life in Christ (which is the essential thing) without the outward sign or symbol ? ”

4. “ If a man is converted in his mind, and if he worships God according to the tenets arising from his mental conversion, can he not obtain salvation without attending to the outward ceremonials of conversion ? ”

5. “ Why does God permit suffering ? Why are some blind, mad, sick, or poor ? ”

6. “ I ought to be a Christian, yet if I become one it would be in defiance of my parents’ command. What am I to do ? ”

7. “ What guarantee have I that greater moral strength will be mine if I become a Christian when I see that the moral standard and life of many professing the Christian religion is far below my own ? ”

8. “ If God created Satan, He created evil. If He did not create him, there are two gods. How do you account for the existence of sin ? ”

9. “ What is sin ? How do we recognize it to avoid it ? ”

10. “ Would a good God create eternal punishment or hell ? We do not believe in punishment.”

11. “ What is salvation in this world and in the world to come according to the Christian religion ? ”

12. "A house divided against itself cannot stand. If your religion is true, why should there be so many divisions amongst the Christians?"

13. "I admit that there are more contradictions in Hinduism than in any other religion. We say there is one God and worship many. But it does not make any difference what religion a man believes, if he only is moral."

14. "Is not the geology of the Old Testament indefensible in the light of our day?"

15. "Is it credible (1) that a virgin can bear a child, (2) that a dead body duly buried can come out of the grave, (3) that miracles could happen?"

16. "Every religion has its defects. Form a religion of your own. That is the best way. Take what is good from each. No one has all the truth."

17. "We have not studied our own books, and therefore should not become Christians."

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